

THE

# Congregational Quarterly.

---

WHOLE No. LI.

JULY, 1871.

VOL. XIII. No. 3.

---

## CHARLES WALKER.

CHARLES WALKER was born at Woodstock, Conn., February 1st, 1791. He was of the seventh generation in descent from Richard Walker, who came to this country in 1630. Of his intermediate ancestors, Samuel and Samuel J. lived at Woburn, Mass.; John at Weston; Nathaniel at Sturbridge, where a pond near which he lived still bears his name. Nathaniel was a carpenter, and a house which he built for himself yet stands in Sturbridge, with the same shingles upon its sides which were put upon it by its builder considerably more than a hundred years ago. Phineas — son of Nathaniel, and grandfather of Charles — moved to Woodstock, Conn. He was a man of great energy of character; saw service in the old French and in the Revolutionary wars; was a pioneer in the settlement of Vermont, — purchasing a tract of land in Strafford, some of which is still occupied by his posterity, — and died at Woodstock in 1829, in the ninety-second year of his age. His oldest son, Leonard, the father of the subject of this sketch, was born in Woodstock, in 1766. Leonard was married, in 1790, to Chloe Child, daughter of Elisha Child of Woodstock, and of them *Charles Walker* was the eldest-born of thirteen children.

The parents of Charles were persons of marked character. The mother was a woman of quick intelligence, sweet disposi-

---

Entered according to Act of Congress, in the year 1871, by SAMUEL BURNHAM, for the Proprietors, in the Office of the Librarian of Congress, at Washington.

tion, and devout piety. Though living a hard life, and giving birth to a large family, she was never a physically strong woman; and something of the quality of an invalid perhaps always softened her manner towards her children, and their feelings towards her. She was an assiduous reader, especially of the Bible. For twenty years before her death, which occurred in 1843, at the age of seventy-six, she had each year read through Scott's Family Bible, with all its notes and observations.

The father was a man of strong, inventive, and self-reliant intellect. His early education had been limited, but his shrewd observation and tenacious memory suffered little to be lost which opportunity permitted him to gain. He was a good practical mathematician, a discriminating reader, and though reserved in manners, possessed of marked conversational powers. His influence over other men was great; and in the little community where the larger part of his life was spent, he was recognized as the man whose judgment was safest to be trusted on all common questions of law, education, and morality. He was not a professor of religion, and it was only till late in life that he expressed a hope of being a possessor of it; but was ever an exponent of the practical virtues it inculcates, and a willing supporter of its institutions.

He was a skilful mechanic, with something of original dexterity and inventiveness; qualities which served him in good stead when he moved from the comparatively old and well-equipped community of Woodstock, into the frontier wilderness of Vermont. Settling down upon a farm in Strafford, his own personal industry was mainly exercised in the saw-mill which his father Phineas had built, or in the "shop," which, though small, was, as has been said, almost a "universal manufactory," a place where guns were locked, pocket knives made, carding-mills constructed, and refractory clocks put in order.

It was in the spring of 1797, when his family already numbered four children, that this removal to Vermont took place. And it is in connection with this journey that we will find the starting-point of the personal history of the son Charles whose narrative we are to trace.

Charles was six years old when he rode his horse "single"

two hundred miles to the new home in Strafford. Arrived there, he shared with the rest of the family the usual experiences of life in a new settlement. A little house, built on the steep hill-side, within sound of the hummingbrook which drove the saw-mill, scantily sheltered the growing company. There was work for all. Not even a child's hand could be idle. In 1799, Charles, then eight years of age, sawed the "laths" for a large meeting-house still standing in Strafford. His father rolled the logs upon the "carriage," and left the mill to the boy till a new log needed the help again of the father's hand.

Used thus to labor and to some measure of responsibility from childhood, Charles grew up an athletic and manly boy. He loved sports, indeed, when he could find time for them; he had a quick eye with the gun, a dexterous hand with the fishing-rod, and was distinguished above all his associates on the playing-ground for his skill and strength in wrestling and in ball. But vigorously as he entered into such pastimes, he was ever ready to lay them aside for the attractions of a book or of music, of which he was ever passionately fond. The limited resources of his father's library—though the largest in the town—did not afford him a very wide range of reading. There was Milton, however, and Young, as well as Baxter and Doddridge. There, too, by some chance or other, were one or two of Fielding's novels, over against some volumes of history. As to the current topics of the time, the weekly newspaper was aided in its impressions on his mind by the comments of a father, Federal in politics, and unusually sagacious and informed on the questions of the day.

He learned when quite a boy to play well on a drum, and used to perform in this capacity on "general training" days and "musters." He was his own instructor on the violoncello, and was in frequent request to conduct the musical exercises on occasions of Masonic and other public festivals.

Outside the circle of his own family, there were few influences in Strafford favorable to a youth's intellectual or religious growth. The schools were irregular and the teachers incompetent. One to whom Charles was sent at ten years of age, sent him back to his father with the frank avowal that the boy was already "beyond" him. Of school-derived learning, there-

fore, he had little in this period of his history. At about seventeen years of age he attended one term at the academy in Thetford; and subsequently he taught several "winter-schools" himself with success.

Religious influences were even at a lower point than the educational at Strafford. A Universalist society—the same for whose house of worship Charles had sawed the boards—held the most frequent assemblies, presided over by a man whose character ultimately necessitated his retirement from the ministry. The Free-will Baptists also irregularly held worship, but their preachers were generally men of inferior culture. The church connection of Charles' mother was at Ver-shire, seven miles distant, and to this place he not infrequently walked upon the Sabbath, to attend a service more congenial to his tastes than could be found at home.

Amid influences like these the childhood and youth of Charles passed away. It was an industrious and profitable, but not an eventful time. Full of honest work and irregular but substantial mental activity, it left him, on his arrival at manhood, with a legacy of good health, sound intelligence, and correct principles.

It was with this quality and amount of furnishing, therefore, that soon after the coming of his twenty-first birthday he set out from home to seek his fortunes in the world. Carrying a little trunk under his arm, holding the small sum of his earthly stores, he travelled on foot by a circuitous route through Albany and Utica, N. Y., to Sturbridge, Mass., and Woodstock, Conn.

Here at Woodstock he found employment in the woollen-mills of one of his father's old friends. In this situation he exhibited not only the industry and good judgment which had always characterized him, but developed also a mechanical and business sagacity which soon put the manufacturing department entirely into his hands. Here, therefore, he continued for about four years, increasing in the confidence of his associates, and gaining for himself besides an adequate pecuniary recompense for his present labor, a hopeful and even flattering prospect of future wealth.

But at this point of Mr. Walker's history he encountered



those influences which changed the current of his life. Up to this time he had been a sober, moral man, but had met with no strong religious experiences. But in the spring of 1815, when he was twenty-four years of age, a spiritual awakening revived the church at Woodstock. A young minister, Rev. Samuel Backus, had recently been settled as pastor, and Mr. Walker was one of the earliest to feel the power of the truth he preached. What influences immediately preceded his conversion, or by what special means his mind was arrested, it is impossible to say. An incident which made a deep impression on him is preserved as belonging nearly to this period. A former pastor of the Woodstock church, a man of sincere piety but unready in conversation, met the young man one day, and walked beside him in a public procession. For some time he said nothing. But at length, just before they were to separate at the end of their brief walk, he turned to him and simply said, "Charles, I baptized you." It was soon uttered, but it was never forgotten.

But whatever mental experiences preluded or attended the change which came over him, there is no room to question that it was real. The best because the most authentic clew to the feelings which actuated him at this period, is afforded by his own words in a document written at this time, and found sealed after his death.

It commences thus: "On the twenty-first day of April, 1815, on full consideration and serious reflection, I came to this resolution, that whatever others do, I will serve the Lord. Accordingly, having set this day apart for a day of private fasting and prayer, I have thought proper to enter into solemn *Covenant* with my Almighty Father." . . . "This day, therefore, with deep solemnity, I surrender myself to Thee. I renounce all former dependencies and desire to give Thee myself and all that I possess, the faculties of my mind and body, and all my worldly possessions; my time and my influence over others; to be devoted to Thee as long as Thou givest me life; with a humble resolution to continue Thine through time and eternity."

It is with feelings of peculiar earnestness that another clause of the document from which the above is only a brief extract,

is read by his remaining family: "Should any surviving friend, when I am in the dust, see this memorial of my solemn transaction with Thee, may he make this engagement his own, and may it be sanctified to his everlasting good. Be pleased, O God, to admit such a one with me to partake of thy covenant, through Jesus the great Mediator of it, to whom, with Thee, O Father, and Thy Holy Spirit, be all the glory, honor, and praise forever, Amen. *Signed and sealed in the presence of God and his holy Angels.* — CHARLES WALKER."

One year later this document was opened by him, and the following entries made in it: "April 21, 1816. One year has elapsed since I entered into this solemn Covenant, and the year has been crowned with goodness and loving-kindness. On the twenty-fourth day of June last I was one of a number who formed a Praying Society, which institution, I hope, by the blessing of God, has been profitable to me. On Sunday, July the second, I was permitted publicly to profess my belief in Christ, take the vows of God upon me, and enter into covenant with Christ's visible church."

He goes on to renew his pledge of dedication to God, and then signing the paper as before, closes it, to be unopened again, apparently, till fifty-four years later it was opened by the "surviving friend."

During the year which had elapsed between the two entries in this *Covenant*, Mr. Walker had made up his mind that he would enter upon a course of study for the Christian ministry. His expectations of large success in that work were not high, but he had a feeling that duty called him to preach the gospel.

Accordingly, he gave up the hopeful prospects of business which had opened to him at Woodstock, and in September following began a school at Cherry Valley, New York, reading and studying as best he could in the intervals of teaching.

Here he remained one year. His "diary" of this period is quite full, and is indicative of a very lowly estimate of his religious attainments. But it shows that he was constantly active in seeking the spiritual welfare of his pupils, and in the social meetings of the church.

At the expiration of this year, Mr. Walker left Cherry Valley, and entered the Academy at Plainfield, N. H., then under the

care of Mr. Hutchins. Here he completed his preparation for college, fitting himself to enter the Sophomore Class at Dartmouth, where he intended to go.

But before leaving Plainfield, this intention to complete a college course was abandoned, at the advice of friends, and, though reluctantly, in accordance with his own judgment. Mr. W. was now twenty-seven years of age. He was already mature in character and in habits of thought. It seemed advisable for him to go directly to Andover, instead of spending three years more, preparatory to going there.

To Andover, therefore, he went, entering the Seminary in November, 1818. Among his classmates, who still survive, were Baxter Dickinson, Samuel Spring, Thomas C. Upham, and Thomas L. Shipman, men honored and loved in the churches. Letters from all these individuals are before the writer of this sketch. These letters unite in bearing testimony to the industry, ability, and piety which marked the course of his Andover experience. Professor Upham speaks of "the remarkably clear and sound judgment, which made the opinions he formed on the subjects brought before him, so calm, so deliberate, and just, that it was never easy or safe to dissent from him." Dr. Spring recalls the fact, that during a considerable part of his course at Andover he was selected to conduct a prayer-meeting at the house of Mrs. Farrar; a signal token, so it was regarded, of confidence in his discretion and his piety. And Rev. Mr. Shipman says, "I have a very distinct remembrance that he was one of the first men in my class physically, intellectually, and spiritually." He certainly was beloved and trusted in an unusual degree by his instructors. The relations subsisting between him and Professor Porter, especially, were of the most confidential character.

All this was unexpected to Mr. Walker, who had certainly entered upon his studies with no anticipation of making a decided mark, either upon his associates or upon the world. His utmost ambition reached only to the hope of doing a faithful, but humble work, in some narrow corner of the Master's field.

Graduating from the Seminary in September, 1821 (after having been licensed to preach by the Windham Association, in Connecticut), he went immediately to New York City, and

preached a few weeks under the direction of the Seaman's and the Evangelical Missionary Societies in that city. Going thence in January, 1822, to central New York, with the intention of performing some service among feeble churches in that region, he was ordained by the Otsego Presbytery, at Norwich, on the 27th of February. The entry in his private diary, at this date, shows that this step was not taken without deep feeling of its solemnity. He says: "Oh, in what a responsible position am I to be placed! I am unfit, unworthy; Lord Jesus, I fly to Thee! Give me some token of thy approbation. Was any one so mean, so sinful, ever consecrated to the work? At this time, O Lord, forsake me not."

Prevented by some adverse circumstances from remaining in New York, Mr. W. went from thence to Lebanon, N. H., where he supplied the pulpit three months. Here he records in his journal the feelings with which he administered for the first time the ordinances of the Supper and Baptism.

It was while preaching at Lebanon, that "repeated invitations" came to him to go to Rutland, Vt., in the capacity of a candidate for the vacant pulpit there. He consented with considerable reluctance, for his diary indicates that he did not think a strongly evangelic preacher would be very welcome. It was on the 14th of July that he first preached in that place. Receiving in October a call to settle, he gave in November an affirmative reply; and on the 2d of January, 1823, was installed pastor. Dr. Bates, of Middlebury College, preached on the occasion, from 1 Tim. 3: 1.

Rutland, which was now to be the scene of Mr. Walker's work for the next ten years, was an important, but not altogether promising field. The "county town," it was the home of a good many public men and intelligent citizens; but the Christian people among them were few, and the prevailing influences of the place were adverse to religion. Only three *men* in the village were members of the church, and the entire number scattered over the parish was but small.

Rev. Dr. Ball, Mr. Walker's bachelor predecessor in the pastorate, was a man of considerable culture, but somewhat indefinite in his preaching. Doubtless a good man, he was not, however, characterized by much fervency of piety. Prayer-

meetings were not held. Some leading men of the place were openly immoral. The occasions of "Court Sessions" drew together a large body of lawyers and other prominent citizens of the region, almost none of whom had any sympathy with orthodox doctrine or Christian principles.

Among the few exceptions to this general rule, Mr. W. always used to refer gladly to the late Senator Collamer, then a young lawyer of Woodstock, Vt., whose presence, when he was in Rutland, always strengthened the little prayer-meeting which the new pastor immediately established.

In this condition of affairs, great prudence was demanded. But, though always prudent, Mr. Walker was never a compromiser. He was not a man to entertain half-convictions, or to hold back anything he deemed essential to the truth.

His preaching began to arrest attention. It is not surprising that it also awakened some displeasure. But there was nothing in the man for an objector to get hold of. His sincerity was so obvious, and his conduct so exemplary, that those who disliked the doctrine most, could find no fault with the preacher. Very soon he began to see the results of his labor. He writes in his diary under date of January 1, 1824: "One year has passed away. Blessed be God for some evidence that my ministry has been useful. Thanks be to Him who has the hearts of all men in his hands, that a few have been made to bow."

It was in this first year of Mr. W.'s settlement at Rutland, that he entered into that relationship,—so important in its bearing upon any man's usefulness, but most of all, perhaps, upon a minister's,—the relationship of marriage. Miss Lucretia Ambrose, eldest daughter of Stephen Ambrose, Esq., a prominent citizen of Concord, N. H., became his wife Sept. 22, 1823. It is only necessary to say, that all the subsequent years of his life were but a testimony to the wisdom of his choice. Whatever of strength or success marked the after course of his ministry is to be attributed, in no little measure, to the support and help afforded by a companion remarkably clear in intellect and strong in character, as well as tender in affection and in piety.

The years went by at Rutland full of labor and success. The

pastor won his way to his people's love, and to commanding influence. He was efficient in promoting the cause of education and of temperance. He became deeply interested in the welfare of Burr Seminary, an academic institution at Manchester, Vt., designed by its founder especially to prepare men for College, who looked towards the ministry. He was one of the Trustees of this Seminary, and for many years President of its Board.

He advocated total abstinence in days when its advocacy was both novel and unwelcome. He enlisted warmly in the efforts for the evangelization of the new and destitute sections of the State. As one of the Directors of the Vermont Domestic Missionary Society, and for two years its Corresponding Secretary, he exercised a careful watch over the interests of this field. He became intimately acquainted with the wants of the feeble members of the Vermont churches, and was never weary in efforts to supply their need.

Recognizing the importance, as one means towards this end, of a greater feeling of unity between the ministers and churches of the State, Mr. Walker helped earnestly in originating and sustaining the Vermont Chronicle, which in its earlier history was one of the best religious papers ever published in this country. One of its first editors has remarked, since Mr. Walker's death, that more help was derived from him in starting and carrying on the Chronicle, than from any other man.

The cause of Foreign Missions, also, found in him a devoted and even enthusiastic advocate. There was something striking, not to say singular, in his loyalty, especially to the Monthly Concert of prayer. In his old age, after his retirement from the ministry, he used sometimes to speak with peculiar satisfaction of his constancy of attendance on these meetings, never having "missed but three or four" from the beginning. Whenever possible, he was present at the meetings of the A. B. C. F. M., of which, for many years, he was a corporate member.

Meanwhile, from time to time, periods of marked religious interest gave encouragement to his special work in Rutland. These culminated in the great revival, remembered there as having almost transformed the moral character of the place.

This occurred in the years 1831-2. As the fruit of this awakening, many of the oldest and foremost citizens who had hitherto been unreached, were converted and brought into the church. An impress was made then on the character of the place which is distinct to this day. Out from the formalism and decadence in which the church was found ten years before, it had arisen to be, from that time, one of the most active and influential of the churches of Vermont. Two hundred and thirty-five persons had been admitted to the fellowship, a great proportion of whom were heads of families.

The labors by which this result had been instrumentally accomplished proved, however, to be too great even for Mr. Walker's vigorous frame. He was attacked with a bronchial disease, — a form of trouble then comparatively rare and little understood. It was with an almost despairing heart he saw himself laid aside from work in the very midst of a continued revival of religion. But so completely was he incapacitated, that he deemed it his duty on the 16th of April, 1832, to resign his charge. The people were unwilling to sever the relationship. Nor was it till March 13th of the following year that they consented to the termination of a connection which his continued ill-health required to be broken off.

Forced thus to abandon the pulpit for a time, Mr. Walker consented to take charge of a seminary just established at Castleton, Vt. He remained in this position one year. The year was a prosperous one for the new institution, and, in a small way, pecuniarily to himself. He mentions in a letter written in 1864, just at the close of his ministry, that the only money he had "ever been able to save since being a minister, was between five and six hundred dollars gained in one year's service as principal of the seminary at Castleton." Better than this was the regaining of his voice. The residence at Castleton was, however, made chiefly memorable to his family by the death there of two of his children — his eldest, a boy of nine years, and his fourth, a daughter of sixteen months.

With the restoration of his power of public speech, Mr. Walker's thoughts reverted at once to the minister's proper work. Most of the summer of 1834 he spent in Boston supplying the Pine Street Church. In November of the same

year he accepted a call to the pastorate of the church in Brattleboro', Vt. The installation services took place January 1, 1835. Rev. Dr. Child, of Pittsford, preaching, as Mr. W. writes in his diary, "a particularly instructive and powerful sermon from 2 Cor. 2: 15, 16." This was Mr. Walker's second pastorate. But experience had diminished nothing of his accustomed sense of dependence and insufficiency. He writes in his diary, "Lord prepare me for the service required in this place. I am again to be solemnly set as pastor of a church of Christ. Here is a congregation comprising an unusual number of men, and of young men. May I have skill and faithfulness in the prosecution of my work. Saviour be with me to-day, and make me honest and earnest in this dedication."

Mr. Walker's pastorate at Brattleboro' continued till February 11, 1846. The period was an important one in the history of that church. It was largely by his foresight and efforts that the congregation was induced to take down the house of worship in which he was installed, and to rebuild it in a more convenient portion of the village. One hundred and fifty-five persons were added to the church during this pastorate.

The circumstances of his dismissal from Brattleboro', after a little more than eleven years' service, were such as give the event something more than the general notoriety in the severing of pastoral relationships. Mr. Walker had preached a sermon upon the subject of Temperance, in the course of which he had animadverted upon the responsibility of those who let buildings for the sale of alcoholic drinks. This portion of his discourse was sorely felt by some of his congregation, whose property arrangements were of the character spoken of. Several of them threatened to withdraw from the society. This the pastor was not willing to allow. He anticipated that such a step would result in the formation of a society of another order, movements towards which had already been indicated. He therefore resolved to retire. Though sustained almost unanimously by the church, he thought, and thought wisely, that harmony would be promoted in the congregation by his removal.

He withdrew in so obvious a spirit of loyalty to the best



interests of the society, that even those who were most offended by his discourse, were disarmed of hostility. His occasional returns to Brattleboro' were welcome to all. His own feeling toward them is sufficiently indicated by this extract from his private journal, written on the evening after his dismissal: "And now may the Saviour take care of this flock, and give them another and better minister. Perhaps my removal may be the means of saving some. Oh, that it might! I can trust the Lord to take care of me and mine." The sermon which occasioned all this, was published and circulated very extensively through Vermont and elsewhere.

Mr. Walker was now fifty-five years of age. His ministerial life had been spent almost wholly in Vermont, and among the churches of that State he was universally known and respected. It was this fact mainly which induced him to decline a call to Griswold, Conn., which was given in the summer of 1846, and to accept one from the church in Pittsford, Vt.

He had not preached at Pittsford for many years, but he was well known there from his exchanges, when formerly residing at Rutland. He began his ministry at this place on the 2d of August, 1846, but was not installed till December 2d following. His younger brother, Rev. Dr. Aldace Walker, then of West Rutland, preached the sermon.

In anticipation of this new settlement, Mr. Walker seems to have had some feelings of despondency. He writes in his diary: "I have had many shrinkings in view of assuming another pastoral charge. The times are difficult. The long-continued spiritual drought, and the coming into the churches of many new things, causing divisions; and the unwillingness of many to hear the old-fashioned truths, render the minister's situation exceedingly trying. Probably such shrinking is wrong. I ought to trust in the Lord. I shall try to do so. But still I cannot help feeling a sort of reluctance which I have never felt before."

Perhaps his feelings were somewhat intensified by the fact that the church at Pittsford was not, at the time of his settlement there, in a very harmonious state. The dismissal of his predecessor had not been without some alienations among the membership, and a peculiar and protracted case of church

discipline had almost torn the church in two. Under these circumstances, it was not a weak or a rash man who could have steered a straight course. But the pastor did it. Spite of some influences, trying and adverse, he did a faithful and useful work ; and under his wise guidance, old difficulties were removed and unity of feeling reestablished.

From the first, Mr. Walker looked upon Pittsford as his last home. He did not intend to enter on another ministry. He therefore purchased a house, as he says, "with the money saved in the school at Castleton, and its own legitimate increase," and settled down in it with the expectation of its being his last earthly abode. He planted a small orchard and cultivated a little garden, in which he found both pleasure and recreation. He had, throughout his life, a taste for the soil. He loved to watch the growth of his trees. Before he left it, his house, which stood shelterless when he entered it, was covered with the shade of maples large enough to be tapped for sugar ; and the small wisps of the orchard came to furnish many a barrel of apples for winter use.

His health was still good, and his labors earnest and constant. Never was he more regular in his studies, or more constant in the composition of sermons. He held meetings in the out-districts of the town ; he worked with all the earnestness, if perhaps with less of the hopefulness, of his first years. And not without substantial results. In a scattered, and not a growing community, he gathered fifty-five souls into the fellowship of the church.

The problem how to make the ends of the year meet, was at Pittsford, as it had been at Brattleboro', often a difficult one to solve. But he would never be in debt. Nor would he condescend to escape debt by appealing to the occasional help of his people. He had a quiet, but sturdy, independence of feeling, which preferred a poorer loaf for which he was indebted to no one, to a better one got by solicited kindness. In the solution of questions of this quality, — questions which arise often in the households of many ministers, — Mr. Walker was largely dependent on the skill and wisdom of his wife. Indeed, had it not been for her, it is difficult to see how a tolerable solution could have been reached at all. As it was, home was

ever attractive to its inmates, and hospitality was a part of its religion.

But years went by, and the pastor grew old. He had long cherished the determination to resign his pastorate on arriving at seventy years of age. He preferred to take the initiative into his own hands, and not to go on till failing faculties or breaking health should impair his judgment, or make his people impatient for a change. Punctual to his purpose, he offered his resignation on the 13th of January, 1861, to take effect on the first of the following month, the anniversary of his birth.

Yielding to his earnestly expressed wish, the congregation so far acceded to his desire, as to accept his nominal resignation, but unanimously requested him not to call a council to carry the dissolution into effect, but to continue to preach as before. About four years more, therefore, he continued in the regular performance of all pastoral service. But in the late autumn of 1864, yielding to the solicitations of his children, who felt that he ought to be relieved of the burden, he requested the church to unite with him in bringing his suspended resignation to a result. The dismissal took place December 6th, and put to an end a ministry in Pittsford, which had continued about eighteen years and six months.

Having now traced the main outline of his history, — so that there is left, to be hereafter adverted to, only a few years of comparatively retired life following the close of his active ministry, — it seems proper to present a just estimate of his characteristics as a man and a minister.

Dr. Walker was endowed by nature with a mind of vigorous and substantial power. Not a brilliant thinker, he was clear, consecutive, and strong. Few men saw better than he did the main points on which the truth of an argument depended. Few men could put those points into statements more simple, logical, and convincing.

His intellect was healthful. There was nothing morbid, still less sentimental, in his constitution. The robustness of his physical health, as well as the practical character of his early training, contributed, doubtless, to this sound quality of his mental action.

This characteristic gave his judgment great weight. He was

a man strong for counsel. In the decision of vexed questions of controversy in ecclesiastical or social matters, his verdict was pretty certain to be right. His conclusions wore well.

Hence, few men were oftener called into requisition when difficulties arose in the churches. His service upon councils was no small or unimportant part of his work.

Without being a strenuous or intense thinker, his mind was active, and retained its alertness to the last. He lived in his age. He looked with always interested eye upon the progress of affairs in state and society. He read history for its lessons of practical and present instruction. He had definite opinions in politics. He applied the principles of the gospel to public affairs. Hence, his occasional discourses, drawn out by events in the social or political world, were always instructive and interesting.

As a sermonizer in the general field of religious truth, he was marked by some signal merits. His style of composition was singularly clear and chaste. He wrote good English. No one ever mistook his meaning. In the choice of his topics he was not novel or particularly striking, but he was discriminating and judicious. His presentation of a theme was seldom marked by dramatic vividness, never by eccentric peculiarity, but it was always cogent, substantial, and effective, both by weight of thought and expression. He preached on the chief things. The stress of his sermonizing was on the main matters. The things most important in experience were the things he thought of most, and spoke of oftenest. He did not preach a great deal about the "clouds," or the "dew-eyed flowers." Still less did he preach about the "mysteries," the "abysses," or the "infinities." He preached about sin and salvation; righteousness, temperance, and judgment to come. And he did it simply, boldly, powerfully. He did it in a way to make his hearers understand that when he spoke of "sin," he meant their sin; when he spoke of "judgment," it was a judgment to which they were bound.

This directness and effectiveness of address was aided by a pulpit manner in a high degree impressive. Dr. Walker was a large, dignified, handsome man; a man whose presence commanded respect and attention. His voice was penetrating and

powerful. It was also expressive of tender and strong emotions. So that in his more earnest passages of utterance he held his hearers in an intense and solemn grasp.

His sermons were no by-play to him. They were a very serious part of his business. He wrote always as well as he could. One who knew him well expresses the belief that "his preaching continued to improve till he was sixty-five at least."

In his social character, he was genial and affectionate. Not a great talker, he was fond of good conversation. He was loved by all children. He was generous in his estimate of others. He was unenvious, charitable, sympathetic. The success of others pleased him. He rejoiced in seeing the good points in people. He thought that young ministers could preach well. He did not think wisdom was dead, or the world growing worse all the time.

But perhaps the most characteristic trait of Mr. Walker was his *simplicity*. He was a man utterly incapable of *finesse* or duplicity. His motives were single and transparent. When he assigned a reason for his actions, there was no question that it was just the reason and the whole of it. His nature was of that unity that it "moved altogether if it moved at all." Few men ever carried such demonstration of sincerity in all they did. Of exceedingly few could it be said with equal truth, he was a man in whom there was "no guile."

All this leaves a wrong impression, if the conclusion be not this, that Mr. Walker's chief strength was his character. A man of intellect and power of utterance, of respectable learning and skill in his profession, he was more and better than that. He was a man of character. As one has well said of him: "He was one of those men whose lives preach. By this I do not mean simply that he was consistent. But that he was a person superior to any expression he could make of himself. His character was of more account in the world than his knowledge."

The sources of this indescribable quality or possession we call character, were partly natural, partly derived. Naturally, he was simple, guileless, earnest; but by grace, he was devout, humble, Christian. No one could be with him and not see that

it was "in godly sincerity, not with fleshly wisdom, but by the grace of God," that he had his "conversation in the world."

His printed publications were few. He wrote little for the press, except for the *Chronicle*, in its early history. The following is probably nearly a correct list: 1. A sermon preached at Brandon, Vt., on the sixth anniversary of the Northwestern branch of the American Educational Society, January 11, 1826. 2. An election sermon preached before the General Assembly of Vermont, at Montpelier, October, 1829. 3. Two sermons in the *National Preacher*, Nos. 120, and 172. 4. Tract 494 of the New York Tract Society, entitled "The Spirit of Christ Exemplified in Labors for the Conversion of the World." 5. Two small books entitled, respectively, "Faith," and "Repentance, explained to the understanding of Youth." These were first published by Richards & Tracy, at the Vermont *Chronicle* office, and afterwards adopted and issued by the American Tract Society. Both have had a wide circulation, and "Faith" has been translated and published in the Mahratta language, and "Repentance" into the Armenian. 6. A "Complete list of Congregational Churches and Ministers in Windham Co., Vt., from its first Settlement to 1840," an article published in the *American Quarterly Register*, 1840, vol. 13, pp. 29-34. 7. A sermon on Temperance, preached at Brattleboro', Vt., in 1845.

Mr. Walker received the honorary degree of A. M. from the University of Vermont, in 1823; and from Middlebury and Dartmouth Colleges in 1825; and that of D. D. from the University of Vermont in 1847. He was elected one of the Corporation of Middlebury College in 1837, and of the American Board of Foreign Missions in 1838. His services in both these functions were interested and regular.

In his family relations, he must be regarded as fortunate. Two of his children were indeed taken away in childhood; but four others survived him, and he lived to see them established in honorable positions in life. His wife, also,—of whom he writes, "She has been a helpmeet indeed. Whatever of influence, standing and success I have had in the ministry, is due greatly to her"—still lives. The names of his children are as follows: 1. Charles Ambrose, died August 12, 1833,

æ. 9 years. 2. Anne Ambrose, wife of Rev. Dr. Geo. N. Boardman, of Binghamton, N. Y. 3. George Leon, pastor of the First Church, New Haven, Conn. 4. Lucretia, died July 18, 1833, æ. 16 mos. 5. Stephen Ambrose, a lawyer, in New York city. 6. Henry Freeman, a physician, also in New York.

It only remains to give a brief account of Dr. Walker's closing years, after his retirement from the labors of a pastoral charge. The winter following his withdrawal from duty at Pittsford, in the autumn of 1864, he spent with his daughter at Binghamton, N. Y., returning to his own home in the spring. The following year he passed at Portland, Maine; the death of the wife of his son George—then a pastor in that city—having made it needful to have Mrs. Walker's presence in the bereaved home. Returning to Pittsford in the autumn of 1866, he resided there till November, 1868, making in turn a home for his son, whose health had failed at Portland, and for the two motherless grandchildren. His son's health being improved, and he being about to resume the duties of a pastorate, Dr. Walker accompanied him to New Haven, and gave him the charge at his installation; this being the last time Dr. Walker ever entered a pulpit. Going from New Haven, he passed the winter at Binghamton, returning again to Pittsford in the spring. The following winter also, 1869-70, he spent in the same place, returning as before to his own home with the opening year.

A good deal of changefulness is thus seen to have marked the last years of Dr. Walker's history. For one so regular and quiet as he had been for most of his life, the alteration was considerable. Perhaps it contributed to his vivacity and his health. Certainly never was he more genial a companion, or more interested an observer of public or religious affairs, than in this period of his history. Nothing of querulousness or despondency clouded his advancing age. The burden of years might indeed somewhat weigh down the flesh, but it never impaired the elasticity of his mind or his spirits.

Rarely is it permitted any one to see so beautiful an old age. Both at Portland and at Binghamton, he was received with a welcome into the hearts of the people, which was a spontaneous

tribute to his manifest godliness of character and loveliness of spirit.

When he rose, as he often did, in the social meeting, or, occasionally, in the earlier part of this period, in the pulpit, his demeanor and aspect arrested attention and won admiration from the merest stranger. Dignified always, he was majestic and beautiful in his age. His words were simple, and generally few. He had nothing of the prolixity of many days. His prayers were never more various in theme; more direct, definite, and rich, than in these latest years. The social meetings, both at Binghamton and Portland, were quickened and helped by his presence.

It was during this period, also, that Dr. Walker sustained that always somewhat trying experience, the settlement of a successor. In his case, the experience was a repeated one. Two occupants of his old pulpit were welcomed by him to their work between his removal from office and his removal by death. And they were welcomed. He had no envy of their success. He rejoiced in every indication of their welfare. He had that grace sometimes accounted rare, the grace of being a good parishioner in what had been his own parish. Uniting himself by letter with the church he had long served as minister, he did what he could to encourage the work and strengthen the influence of the young men who stood in his place.

Much of the happiness of this later period of his life grew out of the great warmth of his family affections. One who had opportunity to observe, thus writes: "His regard for his children was of the tenderest kind. He was not blind to their faults in childhood, but had no fault to find with them in maturer life. Their respect for him, their pride in him, their pleasure in his happiness were all that he could wish. His happiness in his family was, I think, the highest earthly blessing God bestowed on him." The last entry in Dr. Walker's journal, which in later years he kept quite irregularly, will well illustrate his state of feeling. It bears date, "February 1st, 1868. This day completes seventy-seven years of my life in this world. An old man! Not indeed tottering with feebleness, but unable to endure the efforts of former days. Shall I complain? By no means. God hath dealt kindly with me



all my days. He deals kindly now. I have many comforts, personal, domestic, social, religious. Bless the Lord, O my soul."

Growing old thus cheerfully and serenely, Dr. Walker came to the autumn of 1870. His health had been unusually good during September and October, and he looked forward with satisfaction to the idea of another winter at Binghamton. He left Pittsford in November for that place. Arriving there he was immediately sensible of a pressure upon the lungs, the result doubtless of a cold taken upon the journey. For some days he was deceived, thinking it an attack of asthma to which, throughout most of his life, he had occasionally been subject. But the increase of the disease speedily convinced him that the time of his departure had come. He manifested no trepidation, nor was he, on the contrary, exultant. He was characteristically quiet, trustful, serene. His wife and three of his children were with him in the last hours. He sank gradually and easily, retaining consciousness and peacefulness to the end, dying on the morning of November 28, 1870, aged 79 years, 10 months, 28 days.

In his Covenant, written fifty-four years before, and to which reference has several times been made in this memorial sketch, he had said: "And when I shall come to the borders of the grave, even when the solemn hour of death arrives, may I remember this Thy Covenant, well ordered in all things and sure, though every other hope and enjoyment is perishing: and do Thou, O God, remember it too! Look down at that trying time, O my Heavenly Father, upon Thy languishing child. Comfort me in those distressing moments, and receive me to Thy everlasting embrace."

The prayer uttered so long before was answered. The God he had served so sincerely was with him to the end.

Twelve days after his leaving Pittsford for his expected winter home, his family started to bear back thither his remains for burial. A large attendance of the leading citizens of Binghamton accompanied the body to the train. Arrived at Pittsford, the people among whom he had lived received the charge with all the delicacy and tenderness of sorrow that could characterize the loss of parent or dearest friend.

The funeral services were attended November 30, from the church in which he had preached for many years. The draped house and the crowded room were but tokens of a grief as general as it was sincere. Mr. Hall, the young pastor of the church, and Rev. Joseph Steele, an old personal friend, conducted the exercises.

The body was borne to the beautiful burial-place, situated in the midst of one of the most attractive landscapes New England knows. At the dedication of that cemetery, thirteen years before, he had offered the consecrating prayer. To it had been gathered many of those to whom his words had been instruction and life. There, among them, he was laid. And he left behind him the memory of a simple, strong, and good man, and a faithful minister of Jesus Christ.

GEORGE LEON WALKER.

*New Haven, Ct.*

---

DESCRIPTION OF A MINISTER.

HE was a shepherd, and no mercenary,  
And though he holy was, and virtuous,  
He was to sinful men full piteous ;  
His words were strong, but not with anger fraught ;  
A love benignant he discreetly taught.  
To draw mankind to Heaven by gentleness  
And good example, was his business.  
But if that any one were obstinate,  
Whether he were of high or low estate,  
Him would he sharply check with altered mien ;  
A better parson there was nowhere seen.  
He paid no court to pomp and reverence,  
Nor spiced his conscience at his soul's expense ;  
But Jesus' love, which owns no pride or pelf,  
He taught, — but first he followed it himself.

CHAUCER.

## A NEW FIELD FOR COUNCILS.

It is a singular fact that the most criticised feature of Congregationalism, is the one most highly prized by its friends, viz., its elasticity. The lack of definiteness, the carelessness of precedent, the absence of binding forms and rules, are the very points in the system we most value. Making much of the spirit and substance, and little of the letter and form, we like a system in which spirit and substance take the precedence of letter and form. We believe in a system in which the spirit gives the form, rather than in any system in which an unyielding form cramps the spirit. When we are charged with looseness, or inconsistency in our actions, we say, "look to their spirit for unity and consistency." When anything plainly needs to be done, we find a way to do it, and whether with, without, or contrary to precedent, it is still Congregational, if the free action of the church is preserved.

Under the lead of these thoughts, we wish to suggest a new field for the action of councils. So far, the action of councils has been, for the most part, limited to advice in the settlement and dismissal of pastors, in aiding churches and pastors in difficulty, and to the religious services by which the formation of a new church is recognized. We propose to carry the action of the council one step farther back, and let it advise upon the *expediency* of forming new churches. In other words, when a part of the membership of a church propose to go out and form a new church, or when individual members of several churches unite in an enterprise having in view the formation of a church, let a council be called to consider the proposed measure *before any decisive action whatever*, and give advice that shall be duly regarded. Also, if a church in a city has occasion to rebuild in another locality, let it seek the advice of a council of the other churches in the city, and properly heed such advice.

The grounds upon which a church asks the advice of council are two: the gravity of the question, and the fact that the interests of other churches are involved. For example, a church proposes to ordain and install a pastor; it is

so important a matter that the church asks its sister churches to aid it in examining and deciding upon the fitness of the candidate ; it is also a matter of concern to these churches that the new pastor should be a good and fit man. In general, it is the importance of the issue that is the reason of the council. If this is so, then any question equal in importance to the settlement of a pastor, and any question involving the interests of neighboring churches, ought, for the same reason, to be referred to a council. But it scarcely needs to be said that the formation of a new church, either by colonization from one church, or by aggregation from several, is a far graver question than the settlement of a pastor. It is also evident, that the locality of a new church is a far more serious matter to neighboring churches than the temporary pastorate of any minister. Hence, we claim that these, of all others, are the very questions to be referred to a council.

It is easy to see why they have not been so referred in the past, or only formally referred. The precedent that has been followed was established before the population in New England had centred in cities. Every town or village had its church, and it was hardly possible that a question should arise as to the location of its edifice which should affect other churches. The sparseness and the distance between the centres of population rendered it nearly impossible that any collision of interests between churches should take place. And so, in the true spirit of Congregationalism, no advice being needed, none was asked or given, except in a formal way. When a new town was settled, the formation of a church followed as a matter of course, and the council was not called until all the preliminaries had been arranged, and the church was ready for formal organization ; when it was too late to advise other than a forward movement. But the growth of cities, and the formation of new churches in them, introduce a question that does not answer itself. There is no more important matter for these churches to consider than the formation and location of new churches. But instead of broad and orderly consideration, it has been largely left to caprice and individual management, sometimes dictated by the most unworthy motives. The reasons for forming a new church are often such as no council would approve.

A portion of the membership of a church become wearied or dissatisfied with the pastor, and, unable to remove him, remove themselves, without any reference to the general interests of the body. Or, there is a feud in the church, and separation becomes easier than reconciliation, which indeed may be well if they separate as widely as did Paul and Barnabas ; but too frequently they keep within a stone's throw of each other, and change their feud into rivalry and sharp competition. Or, the younger and more active portion withdraw from the older and sedater part, caring little what becomes of those left. Or, a withdrawal takes place on the ground of "elective affinity" (we could name a case in which this was the avowed principle), with the result of an insulted church and a snobbish church. Or, a place is desired for some remarkable preacher, and forthwith a church is started by his admirers.

After going out upon such unchristian and un-churchly grounds as these, the choice of a location is frequently made with but little regard to the interests of the church left, and to those of the churches in the neighborhood of which it plants itself. It is safe to say that there is scarcely a city in New England in which the Congregational churches are wisely located with reference to each other. On the contrary, an utter disregard of each other seems to have prevailed. They purchase available lots, or crowd together in fashionable sections, and almost universally seek convenience for their present members, instead of striking for some outlying district destitute of church privileges, — a mode of evangelization somewhat different from that indicated in the Acts. And very different, also, is it from the wise policy of the Methodists in New York, who have districted the entire city, from the Battery to Central Park, and from river to river, placing churches at given intervals, whether there was a Methodist population in the vicinity or not, and allowing no other church of their order to be built within the prescribed district.

What the Methodists do by ecclesiastical law, we ought to do through the spirit of Congregational fellowship. It is little gain to Christ's cause, or to our denomination, to build up one church at the expense of another ; and it is only a degree less unchristian to locate a church for the mere convenience of the proprietors.

It is difficult to write convincingly upon the subject without citing illustrations ; but for obvious reasons this cannot be done. They will present themselves to the minds of all whose attention is turned towards the subject. We see churches crowding each other, churches thrust in among others without reason or excuse, churches sapping the life of their neighbors, churches wiped out of existence without other sanction than the judgment of "leading men," churches plunging into inextricable debt, and so bringing contempt upon the whole body. In short, churches every day are taking steps of the very greatest importance to themselves and to the denomination, without a thought that these are the matters of all others that ought to be laid before a council. When the step has been decided upon, a lot purchased, contracts have been made, and retrogression is impossible, a council is called to advise upon the formation of the new church, and the council acquiesces in the movement almost as a matter of necessity. In place of this usual course, we urge that a council should be called before any decisive steps whatever have been taken, to which shall be referred the whole matter, with the understanding that its advice is to be allowed its due weight. Let it be understood that churches are to originate in, and are to be guided as far as practicable in all important movements by, the deliberative wisdom of the churches assembled in council.

There is no practical question before the denomination that so imperatively demands its consideration as this of the formation and location of new churches. It is the one respect of all others in which the interests of neighboring churches are most concerned. They have a Congregational right to say whether or not a new church should be formed in the midst of them, and whether or not the location of a church already formed should be changed to the probable detriment of any other church.

To the council we must look for the wise conservation of the interests of the body ; and the history of councils in New England certainly assures us that we would not look in vain. Carefulness, breadth of view, and conscientiousness, are their almost unfailing characteristics. Had the matter before us been referred to councils during the last half century, rather than left to the caprice of "leading men," and the prejudice of

factions, and the ignorance of unguided zeal, the numbers, efficiency, and mutual relations of the churches in our cities would have presented a better record and condition than they can now show.

Among the results of the course here recommended, we might expect that new church enterprises would more frequently originate with the churches in their organic capacity, rather than be left to individual zeal, and that the churches initiated and established by neighboring churches, would receive, in time of need, the fostering care of those who shared in the responsibility of originating them. Thus the fellowship of the churches would be realized in significant and material co-operation.

T. T. MUNGER.

Lawrence, Mass.

---

#### THE POWER OF CALLING COUNCILS.

SAMUEL MATHER, in his "Apology for the Liberties of the Churches," after considering the right and duty of churches to admonish a "scandalous" church, says:—

*"If this Disciplinary Method be not carefully observed, these Churches have no Remedy at all against male-Administrations in particular Churches: For I cannot find, that by the Constitution of these Churches the Power of calling Councils belongs to any particular Persons in them, but to the Churches themselves: So that, according to this Constitution, if there be male-Administration in any particular Church, the Aggrieved Members of it may not convoke such Assemblies: But they should desire the Advice and Assistance of a Neighbour Church: And, unless one particular Church interpose in this State of Things and enquire into the Case in the Way of Communion by Admonition, particular Churches may remain at eternal Variance within themselves without our showing our Dislike of their Proceedings: For there is no other Process that we know of in the published Order of our Churches, by which we can testify against them, but in this Disciplinary Method."*

THE LANGUAGE OF THE PULPIT.<sup>1</sup>

PAUL wrote to the Corinthians, "Seeing then that we have such hope, we use great plainness of speech" (2 Cor. iii. 12); and in the whole chapter he sets forth the nature and importance of the Christian ministry. Indeed, this is the design and bearing of a large portion of this epistle; and as he found occasion to refer to the Mosaic dispensation, he enters into a particular illustration of the superior excellence of the Christian dispensation over that of Moses. One was the ministration of death,—denounced death for transgression, and made no provision for escape; the other was the ministration of life, disclosed and provided the way of salvation. One was engraven on stone, and consisted very much in external forms and rites; the other was the ministration of the Spirit,—spiritual in its nature and design, and comprised more especially the gift and agency of the Holy Spirit. One was obscure, and what light it afforded shone out dimly through signs and symbols; while the other was free from all this darkness. And though the former ministration was glorious, and was attended with remarkable splendor and magnificence externally, yet the latter immeasurably exceeded in real glory, because it contained and made known the way and means of saving the soul. This was the ministration of righteousness, that arrangement and plan which secures the justification of transgressors before God; and while the others had passed away, this was to last to the end of time:—

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious."

<sup>1</sup> This article is from the unpublished papers of the late Rev. A. W. Burnham, D. D., of Keene, N. H.



"*Seeing then that we have such hope, we use great plainness of speech.*"

Paul speaks thus of himself and his fellow-laborers as ministers of the gospel; and the sentiment I derive from the expression is, That in imparting religious instruction, *ministers should use plainness of speech.*

The term plain, or plainness, is employed in several applications, and where used in reference to speech, or any form of communication by language, it has two general senses: one is opposition to obscurity, the other indicating a bold and faithful declaration of what is undertaken to set forth.

A minister should use plainness in *language* and whole style of communication.

That is to say, he should utter himself always so as to be understood without a moment's unpleasant effort on the part of the hearer to apprehend his meaning. Avoiding the opposite extremes of terms and phrases, and construction of sentences so low and common as to be beneath the position he holds, and the nature of his work, and far-fetched and unusual words derived from foreign languages, and complicated, unnatural forms of composition, he should use pure English words which belong to his mother tongue; and not only such, but words in good use, and in the sense and acceptance strictly in which they are received and applied by approved usage.

Obscurity may result from either of the ways here referred to. The words may be unusual; those to which the auditory are not accustomed; or they may be used out of their common application; or the sentences may be encumbered with long and learned terms, or so trimmed around with figures and flowers, or thrown into such a shape that the meaning shall not be readily perceived, or not all apprehended. Ornament, figures of speech, illustrations drawn from all available sources, — heaven, earth and sea, and "all that in them is," — are not forbidden. They are to be used, and are employed by those capable of doing it, with the very best effect. But these are not to be sought after and introduced merely to adorn the discourse and entertain the hearer with the beauty of the figure, or to show the skill of the speaker, and bring him praise from minds as vain as his own. Ornament is to be em-

ployed, metaphors and other figures of speech interwoven, for the sake of making the meaning clearer, and enforcing and impressing the truth more effectively than plain language will do it.

And there is no necessity of descending to such words and modes of expression as would be degrading to the pulpit, or offensive to persons of learning, cultivated and refined taste. Not the least. The simple but strong Saxon-English, such as we have in John Bunyan and Daniel Webster, and above all, in our English Bible, is best, purest, most readily understood by an American, and best fitted to make deep and lasting impressions.

The style should not be like the veil of Moses, hiding the meaning, as *that* did the face of Moses from the people; but clear, open, simple, free from all obscurity from any cause whatsoever.

Using words and forms of expressions, not such as are derived from science, and departments unknown to the people, but such as other men use and understand, the minister of the gospel should so utter himself as to be understood by every one present of common capacity and knowledge, and who at the same time gives a reasonable degree of attention.

*Ministers should use plainness of speech in declaring all the truths of the gospel.*

The gospel is a system of truths revealed by God, and recorded in his word; and it is the peculiar business of the minister to explain, defend, and enforce all these, using his utmost power to persuade men to receive and obey them. Now, plainness of speech implies a statement by him who holds the sacred office, of all doctrines, precepts, promises, and threatenings in the Bible. He is not at liberty to select one and reject another, to present one class and withhold another class.

Not only does plainness mean that he shall declare all the doctrines and precepts, — all the counsel of God, — but, that, in doing so, he should use plainness of speech; should so utter himself on the sublime themes, that the people shall understand *what* doctrine or precept or other topic he is dealing with; he should aim to have them understand the doctrine itself, in its nature, relation, and influence.

If he is preaching on the doctrine of the atonement or change of heart, the work of the Spirit, of election, future retribution, or any other, he should use such plainness of speech, that the assembly shall know without mistake that he is treating of this particular doctrine ; shall see the nature and meaning of the doctrine and its bearings, and its place in the Christian system, free from all disguise and concealment, reserve and equivocation, defect or deviation, whatsoever. Let him that hath the word of the Lord declare that word faithfully.

A minister should use plainness of speech, because it is in accordance with the dispensation in which he officiates. Simplicity marks the whole

Unlike that of Moses, — which, being only preliminary and preparatory to the present, was as the dim dawn preceding the open day, obscured with clouds and shadows, — the Christian dispensation, ushered in by the rising of the Son of righteousness, sheds an unclouded, glorious light upon all that pertains to the spiritual and eternal welfare of man.

A beautiful and impressive illustration of this fact is given in the chapter already referred to ; and from this very fact and feature of the superior clearness, the absence of all ambiguity and darkness in the gospel, the apostle naturally derives the specific reason why he used great plainness of speech. As the gospel was clear of all the symbols and types through which the truths comprised in the ancient economy were dimly set forth, and opened before the mind an unobscured view of God in all his glorious perfection, an equally distinct view of man in his character and condition, and especially of the way and provision for his redemption ; so, those who are appointed to unfold and proclaim these glorious things to their fellow-men, should use great plainness of speech. As the teachers under the former arrangement, in accordance with its symbolical, typical forms of communication, uttered their messages in parables and dark sayings, so the ministers of the present dispensation should deliver the messages they are charged with in the clearest possible manner. Their language, style, and mode of imparting instruction should be free from everything that can occasion obscurity, doubt, or misapprehen-

sion. No veil is to be set between the mind of the hearer and the truth of the gospel. The veil over the face of Moses was significant of the nature of his dispensation, which was to pass away and to be followed by one infinitely more glorious in itself, in all its parts, provisions, modes of ministration, in its continuance and its results.

He, then, who officiates under the gospel dispensation as a minister, is bound to use a simplicity and plainness of communication that accords with the clear and full manifestation which distinguish it from that of Moses.

Does he speak of God, of Christ, of man, of sin, of the way of salvation? does he give instruction, counsel, reproof? does he utter denunciations, or promises, or invitations, let him do it in the plainness of speech becoming a minister of the gospel, not of the dark dispensation which has passed away.

*Plainness of speech is also in accordance with the Scripture examples of preaching.*

No reference is here made to the ancient prophets, who, though they lived in the comparative obscurity of the former dispensation, and, in conformity to its nature, employed signs and symbols and high-wrought images, and enigmatical and veiled modes of communication, yet were often exceedingly plain and pungent in their addresses.

Samuel, Nathan, Elijah, are patterns to all the servants of God in plainness, and a faithful and bold declaration of the truth.

But in Jesus Christ, the great Teacher, his ministers have a perfect example of all that is meant by plainness in delivering the truths of the gospel. True, he used the parable, as one mode of imparting instruction; but his parables and all his illustrations, as they were inimitably beautiful and appropriate, and employed solely to set the truth more clearly and impressively before the mind, were perfectly adapted to this object, and secured this result. Examine the discourses of our Lord. There is a simplicity and purity, appropriateness of language, transparency of construction, and a directness and force, which no minister can even hope to equal, but which all are bound to endeavor to imitate. Instead of reaching after high-sounding words, finely-wrought pictures, and other artificial modes of

address, which some are foolish enough to seek after, let every minister of the gospel go to the Sermon on the Mount, or any of the sayings and discourses of Him who spoke as never man spoke, and placing himself at *his* feet, learn *how*, as well as *what*, to preach. All *His* utterances were simple, intelligible, appropriate, and effective.

Such, too, were the preaching and writings of the apostles; Paul spoke for the whole company of the early members when he said, we use great plainness of speech. Read the brief specimen of the apostles' preaching given in the Book of Acts, or the Epistles written to the Corinthians. For simplicity and propriety of terms, for intelligibleness and lucidness of style, and pertinence and force, for plainness in every good sense of the word, their communications surpass those of all others, and furnish a model for every preacher of the gospel. "My speech," says Paul, "and my preaching was not with enticing words of man's wisdom — which things we speak, not in the words which man's wisdom teacheth." "Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor *handling the word of God deceitfully*; but by *manifestation of the truth*, commending ourselves to every man's conscience in the sight of God." So did all the apostles. And they were equally plain in the sense of a faithful, full, and bold declaration of the great truths of the gospel. Paul solemnly affirmed that he had *not shunned* to declare all the counsel of God.

In the conduct of these inspired preachers, every Christian minister finds his models, as to the essential duties of his office. After their example, he is bound to declare all the counsel of God, and always aiming to choose acceptable, not offensive words, to employ such modes of address as are best fitted in all respects to secure the great object of the gospel ministry.

*Plainness of speech is in accordance with the peculiar design of the ministerial office.*

The object of the Christian ministry needs no particular statement or description in this place. Its ultimate design is to save the souls of men. God "hath committed to us the ministry of reconciliation"; and "we are ambassadors for

Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." It is to proclaim the glad tidings that God has by Jesus Christ provided a way whereby men may be reconciled ; to explain, unfold, and beseech.

But to accomplish this object, men must be enlightened ; they must *know* what God is, requires ; must be *convinced* of the truth ; must become assured of the reality of all things announced in the gospel. But how shall they be thus enlightened, unless he who is called and professes to teach shall set forth his teachings in intelligible language ? How shall the missionary save the heathen to whom he is sent ? Shall he speak in an unknown tongue ? or shall he not use the language of the heathen ? or first teach the heathen the missionary's tongue, and then adapt his communications to the conceptions and capacity of his pupil ?

Equally must the preacher to a Christian auditory utter himself in such words and modes every way as are best fitted to accomplish the great object of his office ; otherwise he labors in vain. He may please the fancy, the taste, by finely-drawn pictures, and tickle the itching ears ; may pour out showers of fine words, and send home certain classes of the assembly praising the preacher's elegant style and eloquent utterance. But if the mind is not enlightened, the conscience is not aroused, the heart not impressed ; if the sinner is not put to thinking and inquiring, and the child of God is not fed with the "sincere milk of the word," nothing is done. The sinner retires uninstructed and unawakened, and the Christian who comes up to the sanctuary hungering and thirsting after righteousness, goes home disappointed and sad. Paul said, "I thank my God I speak with tongues more than ye all ; yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." Besides, the preacher must use plainness, in the other sense of the word ; set forth *all* the truths of the gospel, or he will fail of the object of his work. No man has a right to decide that *this* doctrine is suited, and *that* is not suited, to edify and save the soul ; that this class of truths is profitable, and that is not so. In the use of discretion and of

regard to times, places, circumstances, and the character and condition of his audience, the Christian minister is plainly and faithfully to declare in its proper place every truth comprised in the gospel. Such is God's command. No trimmings, no temporizing, no dressing up, or withholding, to please the sinful heart. The injunction is, say unto the righteous it shall be well with him ; woe to the wicked, it shall be ill with him.

Bearing in mind the nature and design of the gospel, assured of the reality of which it comprises, the interests at stake, and the glorious results to be effected by his faithful prosecution of his work, let the minister of the gospel, as did the apostles, first believe, and therefore speak and use great plainness of speech.

No enumeration need here be made of the qualifications requisite in a preacher of the gospel, such as a sound mind in a sound body, if such a body can be secured ; love to Christ and to the ministerial work ; ardent desire for the salvation of souls ; the spirit of self-denial, prayer, and entire consecration to Christ and his cause. These, and all other Christian graces and virtues, together with a thorough education for the position and work of the ministry, are demanded in him who is to hold the office of pastor and spiritual guide to his fellow-men.

Two essential qualifications are naturally suggested by the subject, and which, in addition to those just referred to, should be required by every church and people.

One is *soundness* in the *faith* ; in other words, *belief* in the peculiar doctrines of the gospel. Paul's *belief* in the great facts and truths comprised in the gospel, and revealed to him and fixed in his heart by the spirit of God, moved him, at the call of Christ, to assume the toils and trials, the self-denials and sufferings which he endured ; and he only who is able honestly to use this language, is fit for the ministry. The infinite perfection of God's character, law, and government, the sinfulness and guilt of man, and his recovery only by the grace of God, through the atonement made by the obedience and death of Christ, accepted in penitence and faith by the sinner in the experience of the washing, and regeneration of the Spirit ; these, and kindred and connected truths, constitute the " faith

once delivered to the saints," were heartily believed by Paul, his co-laborers, and by all the faithful of that and subsequent ages, and by all evangelical Christians to this day. It is the system of doctrine maintained and set forth in the teachings of the ministry of New England. These sublime, sanctifying, soul-stirring truths, must secure the cordial belief of every man who aspires to the sacred office. It is an indispensable, fundamental requisite. Beauty of person, intellectual attainments, mental culture, polished manners, elegance in style, fluency and power of utterance, and all other accomplishments added,—good in their place,—can be no substitute for the faith in the essential doctrines of the gospel. Woe to the man who rejects or ignores these great truths, and woe to the people who are doomed to the teachings of a ministry where these doctrines have not a prominent place. These, constituting, as they do, the essential element of the gospel, are the power of God unto salvation, and their genuine fruits are seen in all things for which the Christian people of New England have been distinguished, from the beginning of her history to this hour, and make her now the glory of all lands and a wonder to all nations.

The other requisite suggested by the subject is *plainness of speech*.

As a man may enter the ministry from various motives, so he may be wanting in the quality indicated by the term I have used, and which has been under notice.

We are all aware, probably, of the taste of the present times in regard to the character of pulpit services. While the doctrines of the gospel find little general favor, and are scarcely tolerated by some professed Christians, multitudes have a morbid craving for mere entertainment in the sanctuary, for elegance in manner and style, eloquence in delivering figures and flowers, novelties in subjects and startling illustrations, and are disgusted with a plain, unadorned declaration and enjoinment of Christian doctrines and duties. And it is to be lamented that so much is uttered from the pulpit suited to gratify and foster this vitiated taste. The body cannot live and thrive on flowers and pictures; neither can the soul live without the sincere milk of the word,—it will perish and die.



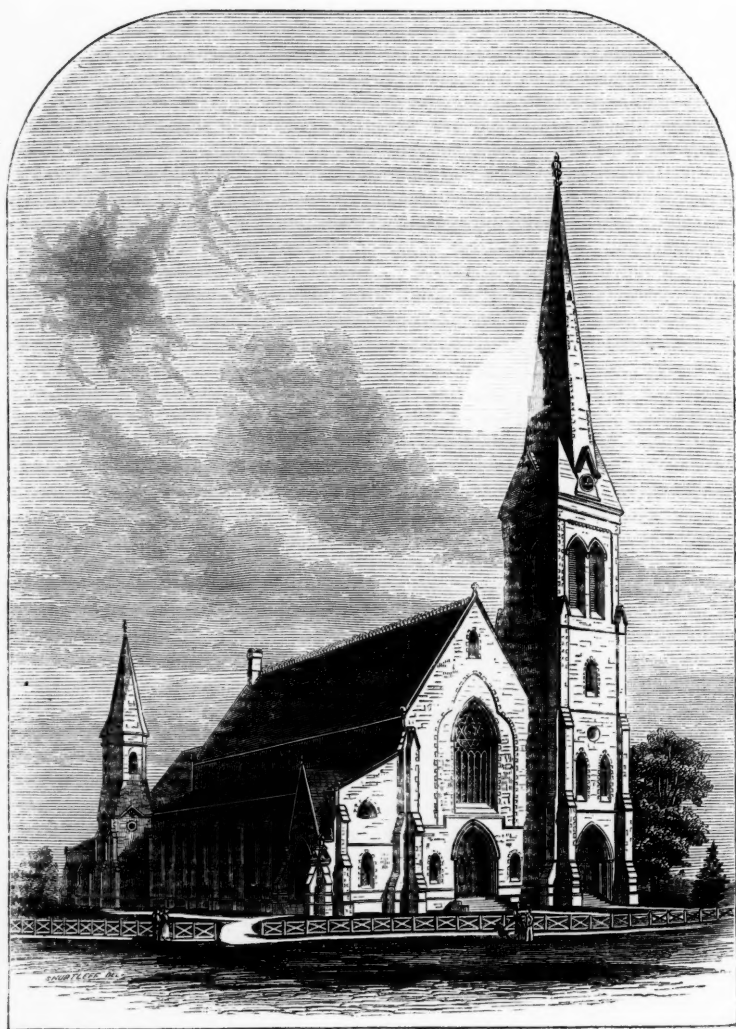
The great desire and inquiry with every church and people should be, to secure a ministry which believes in the heart the fundamental doctrine of revelation; and, constrained by belief in the glorious realities here comprised, will use all possible "plainness of speech" in statement, and in all utterances of Christian truth. Church and people are deeply concerned in the character, the faith or disbelief, the teachings — as to matter far more than manner — of those whom they select for spiritual guides. The eternal interests of themselves and their children, and of coming generations, are involved in the course they shall take.

---

#### CALVINISM.

CALVINISM, as it existed at Geneva, and as it endeavored to be wherever it took root for a century and a half after him, was not a system of opinion, but an attempt to make the will of God as revealed in the Bible an authoritative guide for social as well as personal direction. Men wonder why the Calvinists, being so doctrinal, yet seemed to dwell so much and so emphatically on the Old Testament. It was because in the Old Testament, they found, or thought they found, a divine example of national government, a distinct indication of the laws which men were ordered to follow, with visible and immediate punishments attached to disobedience. At Geneva, as for a time in Scotland, moral sins were treated after the example of the Mosaic law, as crimes to be punished by the magistrate. "Elsewhere," said Knox, speaking of Geneva, "the word of God is taught as purely, but never anywhere have I seen God obeyed as faithfully." . . . The Calvinists attracted to their ranks almost every man in western Europe that "hated a lie." They abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil, is the remnant of the convictions which were branded by the Calvinists into the people's hearts. . . . Calvinism is the spirit which rises in revolt against untruth; the spirit which has appeared, and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish.

JAMES ANTHONY FROUDE.



SOUTH CONGREGATIONAL CHURCH, NEW BRITAIN, CONN.

## SOUTH CONGREGATIONAL CHURCH,

NEW BRITAIN, CONN.

THIS Church was organized July 5, 1842. It consisted of one hundred and twenty members, who were dismissed from the First Church for the purpose.

A house of worship having been built at the cost of about \$8,000, was dedicated June 29, previous to the formation of the church. This act is characteristic of the church. The people provided a new hive, before they swarmed from the old. On the 4th of January, 1843, Rev. Samuel Rockwell was installed first pastor of the church. His faithful and successful ministry continued for fifteen and a half years. He laid true foundations, and witnessed the steady growth and prosperity of the church. Mr. Rockwell was dismissed June 20, 1858.

Rev. C. L. Goodell was ordained and installed over the church, February 2, 1859. After a few years, through the increase of the church, a larger house of worship was plainly needed. The work was entered upon with great energy and unanimity of feeling, in the spring of 1865. The cornerstone was laid August 23, 1865. The beautiful and commodious edifice was completed and dedicated January 16, 1868, having been about three years in construction. The old house, which was a plain, wooden building, was occupied twenty-five years.

The present house of worship, represented by the accompanying wood-cut, is built of Portland brown stone throughout, laid in broken ashler style, irregular courses, hammer dressed, and is of the decorated English Gothic order of architecture, the best examples of which date from the 13th century.

The church has a total length of 175 feet, including a chapel, a width of 84 feet, and is 60 feet high to apex of nave. The crocket of the spire is 175 feet above the sidewalk. This spire is octagonal, built of stone to the top, and surmounts a massive square tower on the northwest corner of the building. In this tower hangs a bell weighing 3,019 pounds. Above this is a tower clock with four faces. The roof of the church is covered with Vermont slates, in different colors. Directly in rear of

the main building, and continuous with it, is the chapel, also of stone, the general style of which is similar to that of the church, of which it is a part. On the easterly side, at the junction of the church with the chapel, is a beautiful stone turret seventy-five feet high, through which is an entrance-door to the chapel. The other entrance is on the side opposite, leading in to church or chapel from Arch Street.

The whole building stands on the corner of two streets, facing the public square, and is surrounded by an ample lawn of "living green," kept closely shaven and entirely free from tares, to be as an example unto the flock. The water from the roof is conducted by pipes to recesses under ground. The foundations are very deep and strong, the earth having been washed in about the lower courses, with a hose pipe, and the building has stood firmly without material crack or leak, and will without doubt remain so for ages, a monument of the benevolent desire of the builders to honor God with their substance, who had in so many ways blessed them.

There are three main entrances to the church in front, and two entrances from the rear, one on either side of the pulpit. Of the three in front, one is through the tower, one under the centre of the nave gable, and one through a unique gabled porch on the southeast corner. These three doors give access to a spacious vestibule under the organ loft. From the vestibule three doors admit to the audience room, and two staircases conduct to the orchestra. The audience room is 103 feet in length, 84 feet in width, 45 feet in the centre of the nave, and 23 feet high at the side walls. The clear-story walls of the nave are supported on either side by an arcade of six bays, the arches resting on five ten-inch octagonal columns, the first instance, it is believed, in which iron columns have been applied to this use. The advantages are obvious. The small size of the columns does not obstruct the view from any part of the house, and their great strength enables them to support the weight of the clear-story. The capitals are ornately wrought with rich foliations and fruitage of grapes.

The windows are six in number on each side, with double lights and a quarter-foil of bar-tracery in the head. There is a lancet window on each side of the desk, a large window of soft,

delicate tint, in the rear of the desk, borrowing its light from the chapel, and a splendid mullioned window of brilliant hue, with stone bar-tracery in geometrical pattern, in the front gable, over the organ loft. The clear-story is pierced on each side with six beautiful rose windows, each in an arched recess at the intersection of the walls of the clear-story with the roof. All these windows are of stained glass, varied and rich in color, and in perfect harmony with the finish of the room. The walls and ceilings of the auditorium are tinted with very soft and agreeable shades, the trusses of the roof are colored with green in the hollows of the mouldings, the ceilings are delicately and richly frescoed, and a series of symbols in use in the early Christian church is introduced just above the clear-story windows. These consist of the cup and dove and triangle, the open Bible, the Hebrew word Jehovah, and the well-known monograms of our Saviour's name; and the effect is very pleasing.

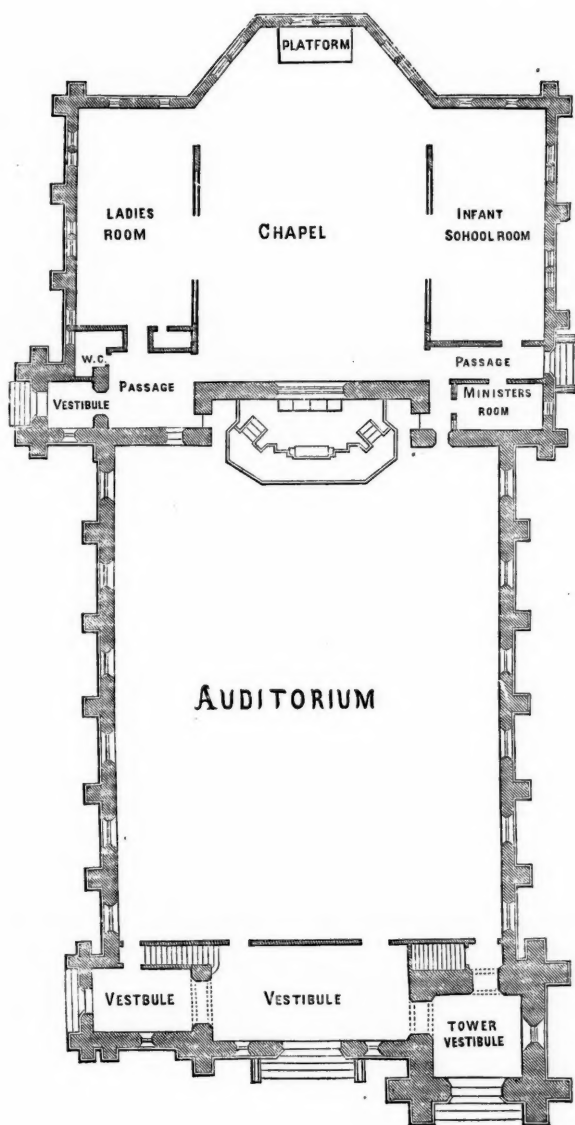
The wood-work of the audience room is of chestnut, with black walnut mouldings. The pews are in the prevailing Gothic style, not circular, and have panelled backs, with book-racks of walnut, and no doors. The pulpit, standing on a platform of medium height, and with no useless space between it and the pews, is also of chestnut and black walnut, carved massively and elaborately. The pulpit seats, attached to the wall, are upholstered in velvet, green in color, which is also the color of the carpet and the cushions, — each pew in the house being provided with one. There are no supports in the middle of the pews, and the carpets are one unbroken stretch, from the desk to the doors.

The organ, likewise, is of natural woods, chestnut and black walnut, and is very elaborately carved. It is built in halves, one on each side of the large central window, producing from the audience room a very pleasing effect upon the eye. The two organs are connected beneath the floor, the key-board being on the inner side of the one, the organist sitting with his back to the other. The organ case is Gothic, and in harmony with the entire finish of the church. At each corner of the organ case are three large, cylindrical columns of chestnut, adorned with bands and capitals of carved walnut and supporting Gothic

arches ; the columns and arches surmounted with crockets of black walnut, very massive and beautiful. These crockets, and those upon the pulpit seats and chairs, and upon the stone spires of the church, are all carved after the same pattern. One law prevails outside and in, both in wood and stone, and in the glass also. The front pipes of the organ are painted with azure, and decorated with vermillion and gold. The inner sides are finished by a screen of chestnut, pierced with quarter-foils and fleur-de-lis, divided diagonally by mouldings of walnut.

The organ has three manuals, a pedal, 2,055 pipes, and 43 stops. Its cost was \$6,500. The organ bellows is driven by two water motors of the Stannard patent, in the cellar of the church, the air being conducted to the bellows in tin pipes. The machinery is automatic in its action, and works admirably, keeping up a constant supply of air for the organ without requiring any attention on the part of the organist. The pulling of a cord near the seat of the organist will start or stop it. It is always ready at a moment's notice. The supply of air is steady and abundant. It costs no fatigue of human muscles ; there is no squeaking of machinery. These water motors cost \$500 each, and may be driven by the pressure of an ordinary water pipe. Had not the organ been divided, one water motor would have been sufficient. This admirable arrangement must come into use whenever practicable.

The audience room is ventilated by cold-air registers in the floor, and six openings in the ceiling over head, the air escaping through these, being carried in a large wooden tube some 75 feet, to the bell deck in the tower. This box is opened or closed by a cord in the organ loft. The current of air from floor to ceiling makes the room cool in summer and delightful in winter. Foul, stupifying air is a thing unknown in the church. This simple arrangement is an unspeakable comfort, both to preacher and hearer. The room is lighted in the evening by gas-lights covered by ground glass globes, arranged in trios on the columns and walls, and the desk by a group of four globes on each side, supported by ornamental columns. The audience room was to have been heated by steam ; but two of Webster's hot air furnaces having been placed temporarily in the cellar, were found to afford pleasant and ample heat.



There is no "broad aisle" in the church; the two central tiers of seats join, leaving an aisle on each side, and an aisle also between the outer tier of seats and the wall, on both sides. There are no galleries in the church at present, but they may be put in, the walls having purposely been made high enough. The church will seat about eight hundred people on the floor, and there is room in the organ loft for fifty more. The doors leading from the vestibule to the audience room are covered with green leather, and are arranged to swing easily and noiselessly without a latch, being self-shutting. All the wood-work is very elegant and rich, having been selected for beauty of grain. The four doors at the pulpit end of the house, two leading to the audience room and two to the platform, exhibit a remarkable fineness of natural graining. The two massive Gothic chairs in front of the pulpit platform, the communion table, and the carved stand for the font, are of black walnut. In the organ loft there is a dressing room for the singers, provided also with bookcases for the music. The umbrella racks in the vestibule are of chestnut and black walnut. Thermometers are placed in church and chapel, that the temperature may be kept even. There are knobs covered with India rubber, so arranged that no door can slam against the wall, and hooks also by which each door may be secured when open as well as when closed. There is no corner for the poor, no seat which is not carpeted and cushioned, and desirable.

The chapel is on the same level with the audience room, and is divided longitudinally into three rooms, which can be thrown together by means of large folding doors. The central room, or chapel proper, is fifty-six by thirty-seven feet, and is finished in the same style as the church, only less elaborately. This room is used for Sabbath schools, Sabbath-school concerts, lectures, and evening meetings. The walls are handsomely frescoed, and the room is lighted by four double Gothic windows of ornamental ground glass, arranged in pairs, each window being surmounted by a small quarter-foil window of stained glass. These windows are in the rear, or south end, and are in the form of an immense bay window, projecting from the main chapel, and in which space stands the desk. This adds much to the amplitude of the room, as well as much both to the



exterior and interior beauty of the house. There are, also, large quater-foil windows in the sides of the central chapel room, and above the adjoining side rooms. These are of stained glass, and very rich in color. The seats are of chestnut, trimmed with black walnut, and provided with reversible backs and cushions, green in color, like those in the church. The reading desk is made of chestnut and black walnut, richly carved, and stands on a slight platform. The room is very pleasant and inviting, and seems almost like a church. It is lighted at the sides by gas, and the walls are adorned with maps of the Holy Land and appropriate scriptural mottoes. It will seat two hundred and forty persons, and in case of pressure, the folding doors may be opened on either side, giving room for two hundred more.

The room on the easterly side of the chapel is fitted up as a ladies' parlor. It is richly carpeted, and provided with divans, chairs, tables, clock, pictures, etc. A closet opens from this room, in which is kept a full tea-set, large enough for the multitude, and all conveniences for providing refreshments for the ladies' benevolent societies at their fortnightly gatherings, and for sociables and other meetings. There is a gas-stove at hand for making tea, and in the cellar a cooking-stove and a sink. This parlor is lighted by Gothic windows of ornamental ground glass, with gas fixtures, convenient for the use of the needle in the evening. On the walls, in heavy oval gilt frames, hang the portraits of the two only pastors of the church, Rev. S. Rockwell, the first pastor, and the present incumbent. Adjoining this room is also a dressing room, with washbowl and water-closet. The room on the opposite side of the chapel is of the same size as the ladies' parlor, and is fitted up for young people's meetings, and occupied on the Sabbath by the infant class. It also is adorned by beautiful scriptural mottoes and valuable maps. There is a small organ in the chapel for the use of the Sabbath school, and social religious services. Each desk is supplied with a valuable Oxford Bible.

Between the chapel and the audience room, on the west side, is a small room neatly fitted up as a minister's study. Across the passage into the church, and opposite the study, a door

leads to the platform of the pulpit. In the minister's room is the Sabbath-school library, and also the Woodruff teachers' library, the gift of a benevolent gentleman of the church. There are three small furnaces in the cellar under the chapel, so that either of the three rooms of the chapel may be warmed separately as needed, without waste of heat. The audience room of the church is happily so constructed as to be very easy for the speaker, an ordinarily clear voice being distinctly heard in every part. There is no echo. Neither sight nor sound is obstructed. It is light and cheerful of aspect, not gloomy, and by gas-light the appearance is very inviting. The building is made in the most thorough manner throughout, of the very best material, and with a constant reference to convenience and refined taste. "Strength and beauty are in thy sanctuary."

The architect was George F. Meacham, of Boston ; superintendent of mason-work and stone-cutting, Chauncey Arnold ; master builder, Franklin Smith, of Hartford ; fresco-work by William T. Brazer, of Boston ; the stained glass for the windows by Henry Sharp, of New York ; the clock by Howard, of Boston ; the bell is from the Meneely Foundry, West Troy, N. Y. ; the organ was constructed by William N. Johnson, of Westfield, Mass. The building committee of the society, who carried this work steadily through to its completion, devoting time and attention to it, visiting churches in city and country that promised to afford a practical suggestion for the greater perfection of this, were Cornelius B. Erwin, Frederic H. Worth, Henry Stanley, Oliver Stanley, Horace H. Brown, Philip Corbin, and Dr. Lucius Woodruff.

Those who had the work under more immediate supervision, were Messrs. Henry Stanley and Oliver Stanley, the latter gentleman giving nearly his whole time to the work for the three years it was in progress.

The house, with all its furnishing, cost \$150,000, and it should be said that the benevolent contributions of the church increased each year while the work was in progress.

It more than satisfies the expectation of the builders. It is a noble edifice,—the best the church could build,—dedicated to the service of God. His spiritual blessing has already richly rested upon it in the conversion of many souls.

The sittings of the church are sold annually. The sum paid on January last was about \$8,500.

The contributions of the church to objects of benevolence since its organization have been as follows :—

1843, \$429	1850, \$880	1857, \$758	1864, \$3,631
1844, 484	1851, 894	1858, 344	1865, 3,729
1845, 641	1852, 846	1859, 1,234	1866, 5,209
1846, 562	1853, 1,436	1860, 1,390	1867, 5,376
1847, 1,001	1854, 1,903	1861, 1,290	1868, 6,115
1848, 787	1855, 823	1862, 1,756	1869, 7,249
1849, 852	1856, 1,360	1863, 2,538	1870, 7,559

Total in 28 years, \$61,127.

Additions to the church have been as follows :—

1843, 32	1850, 9	1857, 29	1864, 23
1844, 7	1851, 26	1858, 13	1865, 31
1845, 9	1852, 22	1859, 6	1866, 83
1846, 10	1853, 10	1860, 21	1867, 27
1847, 48	1854, 25	1861, 4	1868, 52
1848, 14	1855, 2	1862, 19	1869, 107
1849, 3	1856, 11	1863, 6	1870, 42

On profession of faith, 334. By letter, 357. Total in 28 years, 691. Present membership, 488.

C. L. GOODELL.

New Britain, Ct.

SUNDAYS the pillars are,  
On which heaven's palace arched lies :  
The other days fill up the spare  
And hollow room with vanities.  
They are the fruitful beds and borders  
In God's rich garden : that is bare  
Which parts their ranks and orders.

The Sundays of man's life,  
Threaded together on Time's string,  
Make bracelets to adorn the wife  
Of the eternal glorious King.  
On Sunday, heaven's gate stands ope ;  
Blessings are plentiful and rife —  
More plentiful than hope.

GEORGE HERBERT.

## THE IMPORT AND METHOD OF CHRIST'S BAPTISM.

Two questions naturally arise in connection with the baptism of our Lord and Saviour Jesus Christ. 1. Why was Christ baptized? and, 2. How was he baptized? Let us consider these questions in their order.

## I. Why was the Lord Jesus baptized?

1. Because he was made under the law, in the likeness of sinful flesh. For the same cause he was circumcised, when eight days old. Both circumcision and baptism imply pollution, sinfulness, in their recipient.

From the birth of Isaac onward, every descendant of Abraham, the father of the faithful, was to receive the rite of circumcision, as a seal of the covenant which God made with Abraham, to be a God to him and to his seed after him. Every male child was thus to be solemnly consecrated to the service of the living and true God. Paternity itself was consecrated, "that he might seek a godly seed." And in that rite there was involved a confession of the corruption of human nature.

Now, though our blessed Lord did not share in that natural depravity, common to all the race beside him, yet, being made "in the likeness of sinful flesh," he voluntarily submitted himself to all the requirements of the law. Thus it was in reference to his paying the temple-tax. (Mat. xvii. 24-27.) In itself considered, there was no appropriateness in his paying the half-shekel exacted of every Jew, to maintain the worship of God in the temple; for he was himself the Son of the Highest. It was the glory of his own Father that was thus upheld, and there was no propriety in taxing the King's household for the support of the realm; yet, to prevent misunderstanding, to avoid the imputation of refusing to do what was expected from all devout Jews, he miraculously provided the means, and paid the coin to them that received the tribute money. In like manner, now that baptism was about to take the place of circumcision, as the seal of God's covenant, and that all who wished to be pronounced in their adhesion to the divine economy, under all its varying forms, flocked to John's baptism, recognizing his divine call and mission, it was becoming in the

Lord Jesus, notwithstanding that rite implied pollution in its recipient, and there was no pollution in him, to submit himself to that ordinance, as he did to other rites and demands not strictly binding on him. Thus it became him to fulfil all righteousness.

2. Another reason why our Lord received baptism at the hands of his forerunner, may have been that he might thus publicly and emphatically indorse John's ministry.

The Baptist was the connecting link between the old dispensation and the new. It was important that Christ's ministry should have a visible connection with all that had gone before.

The new dispensation was but the flowering out of the old, under new and appropriate symbols. The Jewish dispensation culminated in John, and the dispensation of the Spirit takes its departure from him. There is no abrupt, violent transition; but the old quietly, peacefully, merges itself in the new. And the point of transition was at the baptism of our Saviour by his appointed forerunner. That was a symbol of the essential oneness of the two dispensations. It was no more an indorsement of Jesus by John, than it was an indorsement of John by Jesus. It was altogether fitting, and most wisely ordered, in the providence of God, that the Lord's messenger, predicted by Malachi, going before him in the spirit and power of Elijah the prophet, should point out his person, and publicly induct him into his sacred, threefold office.

3. And this leads us to another reason why Christ was baptized. His baptism was the clearly-marked commencement of his public ministry. It was his solemn inauguration as the Christ of God, the long predicted and eagerly expected Messiah. And more than this: it was the manifest anointing of the Lord's Anointed,—his divine consecration, or setting apart to the great work of salvation for the human race. Then the Spirit descended upon him like a dove, and it abode upon him. From that time forward, God gave not the spirit by measure unto him. In him dwelt all the fulness of the Godhead bodily. It was then and there proclaimed by the Most High, This is my beloved Son, in whom I am well pleased. Was not this the solemn promulgation of the decree, "I have set my king

upon my holy hill of Zion. Thou art my son ; this day have I begotten thee"? The spiritual halo that encircled his brow like a diadem, was of too ethereal a nature to be perceived by earthly souls. But here and there one who was an Israelite indeed, in whom is no guile, discovered the royal endowment, and with full heart exclaimed, "Rabbi, thou art the Son of God ; thou art the King of Israel." As prophets, priests, and kings of old were anointed and set apart by solemn rites, each to his own appropriate work, so it was in the highest degree fitting that He who combined all these offices in His one person, should be solemnly and publicly invested with prophetic, sacerdotal, and regal dignity by one specially commissioned for that purpose. It matters not that John himself may not have understood the full import of this anointing. He was divinely directed how to discern the Messiah, and he saw, and bare record that this is the Son of God.

It follows that the baptism of Christ was both like and unlike in kind to other baptisms. In so far as it was a voluntary humiliation on the part of our Saviour, subjecting himself to a rite of purification, because found in fashion as a man, it was not unlike in purport to other baptisms administered by John, nor unlike Christian baptism. But in so far as it was intended by Christ to be an indorsement of John's ministry, and in so far as it was the solemn consecration of Christ to his great life work, and the inauguration of his public ministry, it is evidently *sui generis*,—having no point of connection with ordinary Christian baptism.

Christ's baptism, with the accompanying voice from heaven, was a fitting prelude to that life of heavenly love enshrined in an earthly tabernacle, and encompassed with all sinless human infirmities. It was such a mingling of divine and human, of humiliation and exaltation, as cannot be found apart from the manifestation of the Mediator, — God manifest in flesh.

II. We pass to consider the question, How was Christ baptized ?

If it were essential that we should know the precise method of the Saviour's baptism, it would, without doubt, have been so clearly revealed that no question could be raised in reference to it.

Observe, for example, how full and explicit instructions were

given to Moses in regard to the erection of the tabernacle, with all its furniture. He was repeatedly admonished of God, "See that thou make all things according to the pattern showed to thee in the Mount." Nothing was left to inference. The entire method of construction of each and every article was clearly and fully laid down. And so with regard to our Saviour's life and death; on many points our information is very full and exact, even when it is not proposed for our imitation. We know just how he was put to death, and just how he celebrated the Eucharist.

Would not, also, the precise method of his baptism, in all probability, have been made known so clearly as to leave no room for doubt or question, had it been essential, or of the first importance, that we should know it?

But, first, there is no special reason to doubt that Jesus was baptized in John's ordinary method, whatever that method was. At least, there is no intimation of anything peculiar in the mode of his baptism.

Did, then, John invariably baptize by immersion? The use of the words βαπτω and βαπτίζω does not prove it. These words, it is true, ordinarily or originally denoted to dip, and to dip repeatedly, or wash; but they may just as well refer to dipping the hand of the baptizer, as to dipping the entire person of the baptized. We have Scripture instances of the use of βαπτω in the first sense just mentioned. When our Lord pointed out Judas as the traitor, he made use of this word, βαπτω. He that *dippeth* his hand with me in the dish, the same shall betray me. Is it not utter folly to say that the hand of Judas was *completely immersed* in the dish? We use *dip*, as Jesus used βαπτω, in another sense, as when we speak of dipping a pen in ink, or dipping water from one dish to another, or milk from a pan. The complete immersion of the thing dipped is not essential to the idea. Judas was pointed out to the beloved disciple, as he tells us in his gospel, in these words: He it is to whom I shall give a sop — better, as in the margin, a *morsel* — when I have dipped it. (John xiii. 26.) The same word, βαπτω, is here used. Jesus broke off a piece of bread and *dipped* it in the common soup, by no means necessarily or probably completely immersing it, and then gave to Judas.

The same word is used in the Septuagint translation of the Old Testament, in Lev. iv. 6. The priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord. These acts together, or the complex act, constituted the ceremonial purification of that which was sprinkled. The entire complex act came to be denominated a *baptism*, — a ceremonial lustration, a symbol of purification, the removal of ceremonial uncleanness. And in like manner, in all baptisms by sprinkling, there is the dipping of the hand of the person baptizing, and the sprinkling of water, the emblem of purification. It is a significant fact, that the Hebrew name of the forefinger is derived from a verb corresponding to the Greek βαπτω; as if we were to call it, instead of *forefinger*, or the *index* finger, the *dipping* finger, or the finger to be dipped. The same Greek word, βαπτω, is found in two places in the book of Daniel, where it is said of Nebuchadnezzar, that his body was wet — *bapted* — with the dew of heaven. Surely the *baptism* of Nebuchadnezzar seems much more like sprinkling than immersion.

I think it can be demonstrated that baptism came to be, among the Jews, the common designation for ceremonial purification, or cleansing by the application of water, whether by sprinkling, pouring, or plunging. One evidence that baptism, and ceremonial purification by the use of water, were, in common usage, equivalent to each other, is found in John iii. 22–26. First, the *baptizing* by Jesus through his disciples, and by John, is mentioned; next, there arose a question between some of John's disciples and the Jews, about *purifying*. In consequence of this question arising, they repair to John to have it decided, saying, Rabbi, he to whom thou barest witness behold, the same *baptizeth*. Is it not the only fair and legitimate inference from this passage, that *baptism* and *purification* were, in the common usage, nearly synonymous terms? Baptism seems to have come to designate the entire act of the priest in *dipping* his finger, or the bunch of hyssop, into the blood, or the water of separation or of purification (Num. xix. 9), and then in *applying* it by *sprinkling* to the person or thing to be cleansed. The *whole complex act* was the baptism, and not the mere *dipping* alone. (See Heb. ix. 10.) Which stood only in meats and drinks, and divers *baptisms* [Greek]. Now,



could it be fairly said, would it be at all likely to be said, by the writer to the Hebrews, that it stood in divers *dippings* of the finger or of the hyssop, to the exclusion of the *sprinkling*, which followed in every instance? The purification was by the sprinkling in connection with the dipping, never by the dipping alone.

And so the writer to the Hebrews continues. If the blood of bulls and of goats, and the ashes of an heifer, *sprinkling* the unclean, *sanctifieth* to the *purifying* of the flesh, — observe there was no ceremonial purification without *sprinkling*, — how much more shall the blood of Christ purge your conscience from dead works, etc.? Ceremonial purification by the sprinkling of blood, spiritual sanctification by the blood of Christ, — these are the points of comparison and contrast made by the apostle. Are we compelled to believe that by the “divers baptisms,” he referred solely to the preliminary dipping into the blood and the water, and not at all to its application to the unclean, which was invariably by sprinkling?

But let us look again at the common usage among the Jews in the time of Christ. (See Luke xi. 38.) “And when the Pharisee saw it, he marvelled that he had not first washed before dinner.” It is literally: he marvelled that he was not first *baptized* before dinner. The word is precisely the same with that used by Mark (i. 9) in speaking of the baptism of Christ in the Jordan, βαπτίστην. Is it, then, true that the Pharisee marvelled that Jesus was not *immersed* before dinner? And is there any evidence whatever, that such a custom ever prevailed among the Jews? We know that the Rabbi Maimonides is quoted to the effect that the Jews sometimes immersed themselves by way of ceremonial purification; but the sole testimony of one living in the twelfth century, to a custom as existing in the time of Christ, certainly needs support and corroboration. The Levitical custom, as we have seen, was to purify by sprinkling, only dipping the finger or hyssop-branch first, which preliminary act gave name to the whole transaction. “And the Lord said unto him, Now do ye Pharisees make clean [*i. e.* purify, baptize] the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”

But this ceremonial baptism or purification is more fully explained in Mark vii. 1-8. The Pharisees and Scribes saw some of Christ's disciples eat bread with unwashed hands. That is, they neglected the ceremonial purification commonly practised by the Jews. The evangelist proceeds at once to explain that practice. He says, "Except they wash their hands off, they eat not. And when they come from the market, except they baptize themselves [so in the Greek], they eat not. And many other things there be, which they have received to hold, baptisms [Greek] of cups and pots, and brazen vessels and tables." The same expression occurs again in the eighth verse, "*baptisms* of pots and cups." To say, as some do, that all these are *immersions* of persons, cooking utensils, and tables or couches, is sheer assumption, simply and only begging the question. We believe the practice originated in the ceremonial ablutions enjoined in the Levitical law, performed by sprinkling, after the hand or branch was dipped in the cleansing fluid. The *object* of this baptism, let it be well understood, was ceremonial purification; the opposite of that defilement of which our Lord spoke in this connection, saying, "To eat with unwashen hands defileth not a man." (Matt. xv. 20.)

By still another inspired writer, we are taken inside a Jewish residence, and allowed to see just what provision was made for these ceremonial ablutions, or baptisms, which were so commonly practised that Christ's host marvelled that he omitted it. (John ii. 6.) There were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. A firkin is a quarter of a barrel. These water-pots, therefore, held from half to three fourths of a barrel each. They were set there after the manner of the purifying of the Jews, for their ceremonial purification or baptism. But how can it be made a case of immersion? Purification, in their usage, is baptism. Except they baptize themselves, when they come from the market, they eat not. The water in those vessels had apparently some of it been used, for they were refilled. Did each guest *immerse* himself in a half-barrel stone water-pot? or was the water drawn out to baptize each one by *pouring* it on his hands, as Elisha poured water on the hands of Elijah? (2 Kings iii. 11.)

We have thus far considered the Scripture usage of βαπτω and βαπτίζω. Unless I greatly mistake, we find, that while there is a reference in the word to dipping the hand of the baptizer, and especially the אצבע, — the forefinger, dipping finger; — we are forced by the connection, in very many instances, to include in the idea either sprinkling or pouring, to the *exclusion* of immersion. The using, then, of the words βαπτω, βαπτίζω and βαπτισμός, by the sacred writers, by no means establishes the fact that John baptized by immersion. In view of the analogy of Old Testament baptisms, is it not at least as probable as otherwise, that his method was to dip up the water, and pour or sprinkle it upon the person baptized?

But the question is asked, why then did they go to the river? The answer is, that they might have abundance of pure, clear water to baptize with, as well as for other purposes. Great multitudes resorted to John's baptism. There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Such a multitude, in that hot climate, would have great need of water for other purposes besides baptism. We read in the Acts of the Apostles (xvi. 13), of a certain place by a river side, where prayer was wont to be made,—an habitual resort for religious purposes, wholly apart from baptism. In such a case, baptism in or by the river would be equivalent now to a baptism in church,—the usual place of religious worship.

Again, it is said, they went down into the water, and came up out of the water. It is *not* said of Jesus by any one of the four evangelists that he went down into the water. The proper Greek word for *out of* is ἐκ, while the proper rendering of ἀπο is *from* or *away from*. Now it is certainly noticeable that in every instance where an evangelist speaks of the baptism of Christ, the word used is *not* ἐκ, *out of*, but ἀπο, *away from*. The rendering in Matthew iii. 16, and Mark i. 10, is plainly a mistranslation, probably by some oversight. The inspired writers do indeed say he *went up* from the water, using the same word commonly employed of disembarking after a voyage; "one went up from the sea," without thereby denoting that he had

been *in* the sea. But it may be that both Jesus and John stepped out into the current, for convenience in dipping up the water, and pouring or sprinkling it upon the person of Christ. The style of dress used in oriental countries would make this far easier and more appropriate than our style of dress in our cold northern climate.

Again, John baptized in *Ænon*, near to Salim, because there was much water there. It is literally, there were many waters there. *Ænon* is a Chaldaic plural, meaning fountains. It was doubtless a great convenience for the multitudes constantly gathering to John's baptism, to be at a place abounding in springs.

But Paul wrote on two occasions, "Buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4; Col. ii. 11, 12.) With all due deference to the eminent men who have seen, or imagined they saw, an allusion to immersion in these passages, it seems to me they have no reference to the *mode* of baptism. Being immersed in or under the water is not a burial, without drowning. The allusion is rather to the *death* than the *baptism* of Christ. We are "baptized into his death," — into a profession of reliance on his death alone for salvation. In baptism, and a profession of faith in Christ, we professedly renounce a life of worldliness; so far as worldliness and sin are concerned, we are, in our purpose and endeavors, the same as dead and buried, — "buried with him by baptism into death" to sin. If the apostle intended to refer to immersion, would he not have said, that like as Christ was raised up *from the water*, so we also should walk in newness of life?

In the passage in Colossians, where circumcision and baptism are both spoken of, there seems to be equal allusion to the literal baptism and circumcision of Christ; that is, none at all. "In whom ye are circumcised by the circumcision of Christ;" that is, by that spiritual circumcision which Christ performs, delivering you from the corruptions of your sinful nature. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Baptism in whatever mode — in

one mode as much as another—denotes a dying to sin, and a living to holiness. It has reference, not to the *baptism* of Christ, but to his death and resurrection. All allusions to burial in baptism as a disappearance beneath the surface of the water, and an emerging from the water to newness of life, appear fanciful, and unsustained by the real meaning of the Scriptures. They tend to make one rely unduly on the *form*, instead of seeking the true baptism of the Spirit. For baptism is “not the putting away of the filth of the flesh,”—no mere outward rite or ceremony in *any* mode,—“but the answer of a good conscience toward God.” This “baptism doth” “now save us” “by the resurrection of Jesus Christ.” (1 Pet. iii. 21.) That is, baptism refers not to the *circumcision* or the *baptism* of our Saviour, but to his *death* and *resurrection*. We are buried with him by baptism into death; no mere fanciful death or burial by a momentary withdrawal from human sight, but a *real dying to sin*; being delivered from its power, as a ruling, domineering, all-controlling principle of action, as really as if already dead and buried; that like as Christ was raised up *from the dead*—not from the river Jordan—by the glory of the Father, even so we also should walk in newness of life.

We sometimes hear it said by one, I buried such a brother, or sister, in baptism. The expression is certainly not scriptural. Why might not a person say, with as much propriety, I made one dead to sin, or I raised one up to newness of life? If the passages last under consideration teach a more important truth than the proper mode of baptism, and we shall rightly apprehend them, the time spent upon them will not be in vain.

As a result of the entire examination thus far, we conclude that it cannot be shown from the Scriptures that Christ was baptized by immersion.

2. But let us look again at that object of Christ's baptism which we have spoken of as his consecration or anointing to his great life work. How were the ancient prophets, priests, and kings consecrated and set apart, each one to his appointed office? Moses, by divine direction, “*poured* of the anointing oil upon Aaron's head, and anointed him, to sanctify him.” (Lev. viii. 12.) Every high priest was thus to be consecrated to his

sacred office by pouring upon his head. When a king was to be set over the chosen people, the prophet Samuel, not without previous explicit instructions from God, "took a vial of oil and poured it upon 'Saul's' head, and kissed him, and said, is it not because the Lord hath anointed thee to be captain over his inheritance?" (1 Sam. x. 1.) And when Saul was set aside for disobedience, Samuel was directed to fill his horn with oil, and go and anoint David in the midst of his brethren, which he did, doubtless, by pouring the oil upon his head. (1 Sam. ch. xvi.) "And the spirit of the Lord came upon David from that day forward,"—came upon him by measure, while it came upon David's greater son, at his anointing, without measure.

When the prophet Elijah fled from the wrath of Jezebel, and God appeared to him in Mount Horeb, He said to him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room. (1 Kings xix. 15, 16.) Elijah seems to have discharged in person only that part of this commission which relates to the call of his successor. Elisha informed Hazael of God's choice of him as king, and perhaps anointed him to that office; while he commissioned one of the children of the prophets, a student in theology, as we might say, to go and anoint Jehu. The method of anointing is given only in the case of Jehu, but it coincides precisely with the method of anointing prophets, priests, and kings, as elsewhere given. He "poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel." (2 Kings ix. 6.) We thus see that the universal and only method of anointing priest and king, and doubtless prophet also, when anointed at all, was by pouring upon the head, by the authority and in the name of the Lord of Hosts.

Let us now revert to the scene of John's baptism. As he was preaching and baptizing at the banks of the Jordan, then cometh Jesus from Galilee to Jordan unto John to be baptized of him. (Matt. ch. iii.) John seems at once to have recognized in Jesus the one mightier than he, whose coming he had foretold.

He professed his unworthiness to administer this rite to one so much his superior. But his objections were overruled. Together they went down to, or, if you please, into the water, and there John solemnly consecrated the Son of the Highest to the great work laid upon him, and by a simple and appropriate rite inducted him into his threefold office. What, now, was the form of that rite? Shall we venture to assert that the simple form which God had appointed in ancient times for the consecration of prophet, priest, and king, was set aside, and another form, perhaps not any more appropriate, substituted in its stead? And what proof can be adduced of any such change of mode? In the absence of all positive evidence to the contrary, may we not reasonably conclude that the most probable mode of our Saviour's baptism, was by having water poured on his head by him who pointed him out as the Lamb of God, who taketh away the sin of the world, — God's great High Priest, who should make an atonement by the sacrifice of himself?

But observe, we do not attach any special importance to the *mode* of Christ's baptism. We only object to those who attach so much importance to the mode.

If any person believes that Christ was baptized by immersion, and in consequence prefers that mode himself, he is at liberty to receive it; just as any company of believers are at liberty, if they choose, always to celebrate the Lord's Supper in an upper room, in a reclining posture, and in connection with another meal, as our Lord himself did. But when they come to impose these non-essentials on all other believers, we must resist their demands.

In conclusion, I notice one objection urged against the view that has been presented. If neither John the Baptist nor the disciples of Jesus baptized by immersion, how came it to pass that in a few centuries immersion was universally practised, except in the case of invalids, when sprinkling was allowed?

It may be explained in part by the general departure from the simplicity and purity of the gospel of Christ. In the same ages, celibacy was gradually coming into great repute, as a more holy state than matrimony. The seeds of monasticism were sown, and began to spring up, and bring forth their baneful fruit. Popery was taking root, with its system of fastings

and penances, and works of supererogation. There was a growing attachment to forms and ceremonies; and thus the more formal and striking ceremonial of immersion gradually crowded out the simpler modes of pouring and sprinkling.

And there is another tendency in human nature, not altogether evil in itself, exemplified by Peter when our Saviour washed the disciples' feet. Amazed at such condescension, and feeling his own unworthiness, Peter exclaimed, Thou shalt never wash my feet. Jesus calmly replied: If I wash thee not, thou hast no part with me. With a sudden and complete revulsion of feeling, Peter cried out: Lord, not my feet only, but also my hands and my head. He would be washed in every part, to denote the entireness of his consecration to his blessed Master. And so, we may suppose, in subsequent ages, ardent, impetuous disciples thought to show the thoroughness of their devotion by a complete immersion. The same feeling, perhaps, led to the trine immersion sometimes practised, when the baptized person was plunged beneath the surface of the water at the name of the Father, again at the name of the Son, and the third time at the name of the Holy Ghost. The same feeling sometimes displayed itself in *nude* immersion, that the water might touch every portion of the body.

In the fact that immersion cannot be applied to all, we find reason to believe that it was never designed by the benignant Head of the church to be the only valid mode of baptism. If it be so, many sincere believers, without fault of their own, by mere physical infirmity, are shut out from the church visible, and from all participation in its ordinances. In the beautiful simplicity of sprinkling, or pouring, its applicability to every condition in life, we find an evidence of its divine origin and designed universality. May the time soon come, when there shall be evidently one body and one spirit, one Lord, one faith, one *baptism*, perhaps not in *mode*, but one in spirit and purpose, acknowledged as one, as valid, and sufficient, by all who love our Lord Jesus Christ in sincerity.

JOHN G. HALE.

*Chester, Vt.*



CATALOGUE OF THE MEMBERS  
OF THE  
THEOLOGICAL INSTITUTION, ANDOVER,

SEP. 21, 1813.

## SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>
Burr Baldwin	<i>Weston, Conn.</i>	<i>Yale Coll.</i> 1809.
Chauncey Booth	<i>E. Windsor, Conn.</i>	<i>Yale Coll.</i> 1810.
William Eaton	<i>Framingham, Mass.</i>	<i>Williams Coll.</i> 1810.
William Hanford	<i>Norwalk, Conn.</i>	<i>Yale Coll.</i> 1808.
Fifield Holt	<i>Holles, N. H.</i>	<i>Middlebury Coll.</i> 1810.
Benjamin C. Meigs	<i>Bethlehem, Conn.</i>	<i>Yale Coll.</i> 1809.
Enos Merrill	<i>Falmouth, Me.</i>	<i>Bowdoin Coll.</i> 1808.
Ephraim H. Newton	<i>Newfane, Vt.</i>	<i>Middlebury Coll.</i> 1810.
David Oliphant	<i>Ballston, N. Y.</i>	<i>Union Coll.</i> 1809.
Thaddeus Pomeroy	<i>Southampton, Mass.</i>	<i>Williams Coll.</i> 1810.
Daniel Smith	<i>Milton, Vt.</i>	<i>Middlebury Coll.</i> 1810.
Benjamin B. Stockton	<i>Lenox, N. Y.</i>	<i>Middlebury Coll.</i> 1809.
Francis D. Wait	<i>Boston, Mass.</i>	<i>Brown Univer.</i> 1810.
James Wakeman	<i>Ballston, N. Y.</i>	<i>Union Coll.</i> 1809.
Hezekiah Woodruff	<i>Scipio, N. Y.</i>	<i>Union Coll.</i> 1810.

## MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>
Horatio Bardwell	<i>Goshen, Mass.</i>	
Calvin Colton	<i>Longmeadow, Mass.</i>	<i>Yale Coll.</i> 1813.
Ralph Emerson	<i>Holles, N. H.</i>	<i>Yale Coll.</i> 1811.
Jeremiah Flint	<i>Braintree, Vt.</i>	<i>Middlebury Coll.</i> 1811.
Thomas H. Gallaudet	<i>Hartford, Conn.</i>	<i>Yale Coll.</i> 1805.
Salmon Giddings	<i>Hartland, Conn.</i>	<i>Williams Coll.</i> 1811.
William R. Gould	<i>Sharon, Conn.</i>	<i>Yale Coll.</i> 1811.
Calvin Hitchcock	<i>Westminster, Vt.</i>	<i>Middlebury Coll.</i> 1811.
Leonard Jewett	<i>Holles, N. H.</i>	<i>Dartmouth Coll.</i> 1810.
David M. Mitchell	<i>N. Yarmouth, Me.</i>	<i>Yale Coll.</i> 1811.
Daniel Poor	<i>Danvers, Mass.</i>	<i>Dartmouth Coll.</i> 1811.
Israel W. Putnam	<i>Danvers, Mass.</i>	<i>Dartmouth Coll.</i> 1809.
David M. Smith	<i>Durham, Conn.</i>	<i>Yale Coll.</i> 1811.

Miles P. Squier	<i>New Haven, Vt.</i>	<i>Middlebury Coll.</i>	1811.
Julius Steele	<i>Bethlehem, Conn.</i>	<i>Yale Coll.</i>	1811.
Hervey Talcott	<i>Coventry, Conn.</i>	<i>Yale Coll.</i>	1810.
Sylvester Woodbridge	<i>Southampton, Mass.</i>		

---

### JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Jonathan Adams	<i>Boothbay, Me.</i>	<i>Middlebury Coll.</i>	1812.
Elijah Baldwin	<i>Milford, Conn.</i>	<i>Yale Coll.</i>	1812.
Ebenezer Burgess	<i>Wareham, Mass.</i>	<i>Brown Univer.</i>	1809.
Joseph W. Curtis	<i>Windsor, Vt.</i>	<i>Dartmouth Coll.</i>	1811.
Eleazar T. Fitch	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1810.
Thomas R. Gold	<i>Cornwall, Conn.</i>	<i>Yale Coll.</i>	1806.
Allen Graves	<i>Rupert, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Herman Halsey	<i>Bridgehampton, N. Y.</i>	<i>Williams Coll.</i>	1811.
Ebenezer Kellogg	<i>Vernon, Conn.</i>	<i>Yale Coll.</i>	1810.
Cyrus Kingsbury	<i>Alstead, N. H.</i>	<i>Brown Univer.</i>	1812.
Nathan Lord	<i>Berwick, Me.</i>	<i>Bowdoin Coll.</i>	1809.
Stephen Mason	<i>Litchfield, Conn.</i>	<i>Williams Coll.</i>	1812.
Thomas J. Murdock	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1812.
Robert Page	<i>Reedfield, Me.</i>	<i>Bowdoin Coll.</i>	1810.
Isaac Parsons	<i>Southampton, Mass.</i>	<i>Yale Coll.</i>	1811.
George Payson	<i>Pomfret, Conn.</i>	<i>Yale Coll.</i>	1812.
Henry Smith	<i>Durham, N. H.</i>	<i>Bowdoin Coll.</i>	1810.
Job S. Swift	<i>Addison, Vt.</i>	<i>Middlebury Coll.</i>	1812.
Samuel White	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1812.

---

Senior Class . . . . .	15
Middle Class . . . . .	17
Junior Class . . . . .	19

---

Total 51

---

[A *verbatim* copy of "broadside" catalogue in the possession of Rev. Charles Hammond, of Monson, Mass.]

CATALOGUE  
OF THE  
PROFESSORS AND STUDENTS  
OF THE  
THEOLOGICAL SEMINARY, ANDOVER,  
JANUARY, 1817.

REV. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*  
REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*  
REV. MOSES STUART, *Associate Professor of Sacred Literature.*

Mr. ELEAZER T. FITCH, *Resident Licentiate, on the Abbot Foundation.*

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Samuel C. Aikin	Windham, Vt.	Middlebury Coll.	1814.
Elihu W. Baldwin	Durham, N. Y.	Yale Coll.	1812.
Ebenezer B. Caldwell	Salem, Mass.	Dartmouth Coll.	1814.
George A. Calhoun	Salisbury, Conn.	Hamilton Coll.	1814.
Ira Chase	Westford, Vt.	Middlebury Coll.	1814.
William Ely	Saybrook, Conn.	Yale Coll.	1813.
Noah Emerson	Salem, Mass.	Middlebury Coll.	1814.
Joel Hawes	Brookfield, Mass.	Brown Univer.	1813.
Willard Holbrook	Sutton, Mass.	Brown Univer.	1814.
Edward W. Hooker	Norwich, Conn.	Middlebury Coll.	1814.
Jonathan Magee	Colerain, Mass.	Williams Coll.	1814.
Richard C. Morse	Charlestown, Mass.	Yale Coll.	1812.
John L. Parkhurst	Framingham, Mass.	Brown Univer.	1812.
Levi Parsons	Pittsfield, Vt.	Middlebury Coll.	1814.
Otis Rockwood	Chesterfield, N. H.	Middlebury Coll.	1813.
Jesse Stratton	Athol, Mass.	Williams Coll.	1814.
Hutchens Taylor	Tyringham, Mass.	Williams Coll.	1814.
Carlos Wilcox	Orwell, Vt.	Middlebury Coll.	1813.
Moses E. Wilson	Francestown, N. H.	Middlebury Coll.	1814.
Ebenezer B. Wright	Westhampton, Mass.	Williams Coll.	1814.

## MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Amzi Benedict	<i>New Canaan, Conn.</i>	<i>Yale Coll.</i>	1814.
Dan Blodget	<i>Randolph, Vt.</i>	<i>Dartmouth Coll.</i>	1815.
William J. Boardman	<i>Dalton, Mass.</i>	<i>Williams Coll.</i>	1815.
Alvan Bond	<i>Sutton, Mass.</i>	<i>Brown Univer.</i>	1815.
Samuel W. Brace	<i>Oswego, N. Y.</i>	<i>Hamilton Coll.</i>	1815.
Amos W. Burnham	<i>Dunbarton, N. H.</i>	<i>Dartmouth Coll.</i>	1815.
Isaac C. Day	<i>Alfred, Me.</i>		
Pliny Fisk	<i>Shelburne, Mass.</i>	<i>Middlebury Coll.</i>	1814.
Horatio Gridley	<i>Berlin, Conn.</i>	<i>Yale Coll.</i>	1815.
Caleb Hobart	<i>Milton, Mass.</i>	<i>Dartmouth Coll.</i>	1815.
Alpha Miller	<i>Sangerfield, N. Y.</i>	<i>Hamilton Coll.</i>	1815.
Thomas J. Murdock	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1812.
David L. Ogden	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814.
Alonzo Phillips	<i>Bradford, Mass.</i>	<i>Middlebury Coll.</i>	1815.
Charles S. Robinson	<i>Granville, Mass.</i>	<i>Williams Coll.</i>	1814.
Franklin Sherrill	<i>Richmond, Mass.</i>	<i>Williams Coll.</i>	1815.
Levi Spaulding	<i>Jaffrey, Mass.</i>	<i>Dartmouth Coll.</i>	1815.
David Tenny	<i>Bradford, Mass.</i>	<i>Harvard Univer.</i>	1815.
Aaron Warner	<i>Northampton, Mass.</i>	<i>Williams Coll.</i>	1815.
John B. Warren	<i>Wilbraham, Mass.</i>	<i>Brown Univer.</i>	1815.
Miron Winslow	<i>Williston, Mass.</i>	<i>Middlebury Coll.</i>	1815.

## JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Hiram Bingham	<i>Bennington, Vt.</i>	<i>Middlebury Coll.</i>	1816.
Cyrus Byington	<i>Stockbridge, Mass.</i>		
Theodore Clapp	<i>Easthampton, Mass.</i>	<i>Yale Coll.</i>	1814.
William Cone	<i>East Haddam, Conn.</i>	<i>Yale Coll.</i>	1813.
Rodney G. Dennis	<i>New Ipswich, N. H.</i>	<i>Bowdoin Coll.</i>	1816.
Orville Dewey	<i>New York, N. Y.</i>	<i>Williams Coll.</i>	1814.
Luther F. Dimmick	<i>Bridgewater, N. Y.</i>	<i>Hamilton Coll.</i>	1816.
Samuel Greene	<i>Stoneham, Mass.</i>	<i>Harvard Univer.</i>	1816.
Charles B. Hadduck	<i>Salisbury, N. H.</i>	<i>Dartmouth Coll.</i>	1816.
Daniel Hemenway	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1815.
Charles J. Hinsdale	<i>Newark, N. J.</i>	<i>Yale Coll.</i>	1815.
Hezekiah Hull	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1815.
William P. Kendrick	<i>Hollis, N. H.</i>	<i>Harvard Univer.</i>	1816.
James Kimball	<i>Fitchburg, Mass.</i>	<i>Yale Coll.</i>	1816.
Jonas King	<i>Hawley, Mass.</i>	<i>Williams Coll.</i>	1816.
Abner Morse	<i>Medway, Mass.</i>	<i>Brown Univer.</i>	1816.

James Prentiss	<i>Roxbury, Mass.</i>	<i>Harvard Univer.</i>	1815.
Henry J. Ripley	<i>Boston, Mass.</i>	<i>Harvard Univer.</i>	1816.
Worthington Smith	<i>Hadley, Mass.</i>	<i>Williams Coll.</i>	1816.
Asa Thurston	<i>Fitchburg, Mass.</i>	<i>Yale Coll.</i>	1816.
Joseph Torrey	<i>Salem, Mass.</i>	<i>Dartmouth Coll.</i>	1816.
Francis Wayland	<i>Troy, N. Y.</i>	<i>Union Coll.</i>	1813.
John Wheeler	<i>Orford, N. H.</i>	<i>Dartmouth Coll.</i>	1816.
Allen P. White	<i>Pittsfield, Mass.</i>	<i>Dartmouth Coll.</i>	1816.
David Wilson	<i>Hebron, N. Y.</i>	<i>Middlebury Coll.</i>	1816.
Philo Wright	<i>Tallmadge, Ohio.</i>		

---

SENIOR CLASS . . . . .	20
MIDDLE CLASS . . . . .	21
JUNIOR CLASS . . . . .	26

Total, 67

---

PRINTED BY FLAGG AND GOULD, . . . ANDOVER MASS.

---

[Verbatim copy of catalogue presented to the Seminary Library, by Rev. E. B. Wright, of the class of 1817.]

## LONG LIFE TO THE RIGHTEOUS.

EVERY thoughtful reader of the Bible has noticed that its promises of long life to those who religiously keep its precepts are direct and abundant. Aside from the promise of eternal life in heaven, there is no other that appeals so gratefully to the common desires of men as this ; because long life implies the best of average health, exemptions from violence and from fatal diseases, a comfortable supply for all ordinary wants, and a condition the farthest removed from those fears, anxieties, and troubles that exhaust the vital energies.

The Christian expectation of long life is encouraged by all those numerous passages of Scripture which promise wisdom to the believer. Dan. 1st, "God gave them knowledge and skill in all learning and wisdom." This, from its connection, obviously implies the highest order of intellectual and moral acquirement for the regulation of personal habits, and the doing of private and public duties. Job 28th, "The fear of the Lord, that is wisdom, and to depart from evil is understanding." This applies to religious character and purity, insuring loving care, providential protection, and salvation by grace from God. In Mat. 8th, it is the *wise* man who built his house upon a rock where it could not be overthrown.

All good gifts are promised to those who keep God's commandments. These must include health and long life, and they are often specifically mentioned. The promise of God to Jacob was : "I am with thee, and will keep thee in all places whither thou goest." In Ps. 91st, the promise is : "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." The Saviour says : "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," "a hundred fold now in this time." Paul says : "We know that all things work together for good to them that love God ;" "whether . . . the world, or life, or death, or things present, or things to come, all are yours." In

Prov. 3d, wisdom is personated as holding in her hands treasures more precious than merchandise of silver, or fine gold, or rubies, or all the things that can be desired. These she offers to those who find her, from her right hand length of days, from her left hand riches and honor. The choicest gifts are, of course, from the right hand.

God promises especial protection to his children beyond what he gives to the unbelieving and disobedient. "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." "The Lord preserveth all them that love him; but all the wicked will he destroy." "Then spake the Lord to Paul . . . Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." These are only a few of the many promises of especial protection given to God's children. The instances recorded of God's actual care over his children, by providence, or by miracle, or even by the destruction of the wicked, their and his enemies, are equally numerous. God's people have been safely passed through deep waters, saved from famines, pestilences, defeat. They have been made victorious, healed of diseases, raised from death.

A great variety of gifts are promised in answer to prayer, and among them health and long life. It is not doubted that God *can* heal disease, avert violence, strengthen the vital forces, either by the use of what we call means, or without them. The whole theory of evangelical religion includes prayer as a means of securing the favorable exertion of God's *power*, as well as his wisdom, or mercy, or grace. The lengthening of Hezekiah's life is as clearly within the scope of prayer, as is pardon, the new heart, eternal life, or the comforts of the Spirit. "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee." James teaches, "The prayer of faith shall save the sick, and the Lord shall raise him up." Take out from the faith of our Christian people all hope that God will answer prayer in behalf of personal suffering, disease, and death, or for the health and life of kindred and friends, and a large part of the blessings and consolations of religion would be lost. What praying believer doubts that the sick have been healed, and lives prolonged, in answer to prayer?

Sound judgment and logical reasoning justify and support these scriptural promises. The fifth commandment lies directly in the line of both reason and revelation. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." A well-ordered household, and children obedient to parental and divine authority, have the promise of life and prosperity from God, and from every deduction of sound reasoning; because such government affords the most effective restraints against vice, crime, selfishness, intemperance, and all those licentious habits that breed weakness, disease, and premature death. The keeping of the moral law is wholesome for body and soul. The sceptic believes the Bible when he reads, "My son forget not my law, but let thine heart keep my commandments; for length of days and long life and peace shall they add unto thee." Religion does not teach that God must always announce his presence in the working-out of his promises by thunder and lightning, as on Sinai; or by voice, as to Hezekiah. As He works in nature by the silent forces of attraction, heat, and light; as he works in grace by the Spirit without observation,—so he fulfils his promise of long life by the quiet results of honest industry, temperate living, enlightened self-control, chaste habits, a clear conscience, and a religious trust in God.

There are many causes of death which one who is obedient to God's word will escape. Our annual registration reports give from six to ten of these causes, from which no person can suffer who is pure and obedient. Besides these, there are many diseases which are either brought on, or aggravated to fatal results, by habits which the Bible forbids, and from which no good member of a Christian church will suffer. Habits of eating, drinking, dressing, exercise, and amusement, indulgences of appetite, passion, and pride, beget disease or aggravate it, or weaken the power to resist it. Obedience to God regulates all these habits in the interests of life and health. Many human beings do not open their eyes to the light of this world at all, or, if at all, only to pass a puny, painful, and brief existence, because of the ungodly habits of those who ought to nurture them into healthy and long life. The guilty parents, by the same transgressions, bring upon themselves weakness, pain, disease, and premature death. The victims of intemperance



are counted annually by thousands. The deaths by intemperate eating are not less numerous. Of the multitudes who die of consumption, fevers, paralysis, apoplexy, convulsions, cholera, and kindred diseases, a large proportion would survive if their habits were regulated purely by God's word. Many a puny child mutely tells to the practised eye of the family physician, of the violations of God's law, of ill-regulated habits, appetites, and passions on the part of the parents. Many a livid complexion, sunken cheek, and nervous derangement tell unmistakable tales of indiscretion, shame, and sin. Conscious transgression often shrinks from seeking timely and judicious advice. Youth and others, while describing the ills their flesh is heir to, often unwittingly reveal a course of life which they would gladly conceal, and which, perhaps, they suppose is concealed from all but themselves and their equally guilty associates. And when the medical attendant's report is published to the world, how often, out of regard to the dead or the living, does it speak one thing, when the physician knows that quite another name would be much nearer the truth.

It is well known that a spirit calm and fearless, by reason of a religious trust in God, is conducive to health, and bears up against disease; and that conscious guilt and fear invite disease, and the most fatal types of it. Thus God's people are often saved from epidemic scourges, and are less exposed to their most fatal results.

In the years 1842-3 a malignant erysipelas raged in many portions of Vermont. It was very prevalent and fatal in Orleans County, — some towns losing one out of fifty, forty, and one town even twenty-five, of its population, in six months, mostly in six weeks. The pastor at Irasburgh, — Rev. James Johnson, — a man of ripe experience and sound judgment, as well as strong faith, inserted in the records of the church that a precious revival was prevailing at that time, and the thoughts of the people being thus turned away from the danger of sickness, and fastened upon the goodness and grace of God, who careth for all, the epidemic almost entirely passed them by. This is not incredible, neither is it illogical. It is clearly within the scope of God's promises. Every good physician, at such times, counsels the sick and the well to calmness and

confidence, to avoid the constant expectation of attack, or of fatal results. What helper can he have so good and so strong, as the virtuous lives of his patients, and their strong trust in the Almighty Father, and the good Physician ?

There are very few persons whose observations have been so limited that they have not known some to escape disease, or to triumph over it, by reason of a constitution invigorated by pure habits ; and others to invite disease, or to sink under it, by reason of a constitution weakened by indiscretions and sins. Thus, all our sound judgment, pure logic, and intelligent observations fully accord with the divine promises in assuring long life to the righteous.

Another important element of this investigation comes in here. Do the facts concerning disease and health, life and death, warrant all that the Bible and our reasoning encourage us to expect? Unfortunately, we have as yet on this point very few statistics so carefully collected as to be of much value. The writer has some records of this kind which were made without thought of this use of them ; and he began this discussion of the biblical promises without thought of his parish records ; only at this point of the investigation did he turn to them ; and not till the last calculations on his figures were made did he have any knowledge, except by faith, of how far they would agree with the Bible and his logical conclusions. The results, as the quotients came out, were certainly very encouraging to faith and rebuking to unbelief.

The record was made with much care. It covers all the deaths during fifteen years, in an agricultural town—Hinesburgh, Vermont—containing seventeen hundred inhabitants. It contains the names of all the decedents, their age at death, their position as members, or not, of an evangelical church ; or, if under twenty years of age, the position of their parents as members, or not, of an evangelical church.

The whole number of the deaths given in this record is 336. Of these, 202 were over 20 years of age, and no church member died under 20 years of age. Of these 202, 90 were members of an evangelical church, and 112 were not, though at least 28 of these left comforting evidence to their evangelical friends that they died in the exercise of faith in our Lord Jesus Christ.

Of the 90 church members, 23 were Congregationalists. The others were Baptists and Methodists in nearly equal numbers, with some Free-will Baptists and Episcopalians. The average age of the Congregationalists at death is 64.48 years ; of all the other church members, 61.25 ; of all the 90 church members, 62.08 ; of all the 112 who were not members of any evangelical church, 49.22 years. The average gain of life for members of the Congregational church is 15.26 years ; for all the other church members, 12.03 ; for all the 90 church members over those who belonged to no evangelical church, 12.76 years to each.

The number of these 90 church members who lived to be over 90 years of age is 5 ; of the 112 who were not church members, 2 ; of church members who lived to be over 80 years of age, 18 ; of the others, 11 ; of church members who lived to be over 70 years of age, 42 ; of others, 24 ; of church members who lived to be over 60 years of age, 55 ; of others, 43. The whole number of church members who died *under* 60 years of age is 35 ; of others, 69 ; of church members who died under 50 years of age, is 27 ; of others, 56 ; of church members who died under 40 years of age, is 17 ; of others, 46 ; of church members who died under 30 years of age, is 10 ; of others, 33. Reducing the calculation, so as to show what would be the proportion of deaths of these two classes of persons, in one hundred who die at these different ages, the result is, that out of one hundred persons who live to be over 90 years of age, 71 are church members, 29 are not ; of 100 who live to be over 80 years of age, 62 are church members, 38 are not ; of 100 who live to be over 70 years of age, 64 are church members, 36 are not ; of 100 who live to be over 60 years of age, 56 are church members, 44 are not. Out of 100 deaths *under* 60 years of age, 34 are church members, 66 are not ; out of 100 deaths under 50 years of age, 33 are church members, 67 are not ; out of 100 deaths under 40 years of age, 27 are church members, 73 are not ; out of 100 deaths under 30 years of age, 23 are church members, 77 are not.

These figures are intensely significant ; and when it is conceded, as it must be, that some church members are very deficient in living by God's word, and some who are not church

members do this very scrupulously in many respects, it appears justifiable to say that the chances of life from twenty years old and upwards, are at least two to one—may we not say, more than two to one?—in favor of those who keep the commandments of God.

Many persons, on reading this, will feel a desire to know what these records show as to the effect of Christian nurture and training upon the health and life of children. It has often been asserted that religious, and especially Puritan and Sabbath restraints, injure the vital forces of youth, and expose them to premature disease and death. Every Christian would be glad to know the truth in this matter, and all ought to know it. The promises of the Bible and of sound reasoning are as direct and positive for the children whose parents keep the commandments of God, as to the parents for themselves. It is difficult to say what families, in which children are conceived, born, nurtured, and trained, regulate the habits of the person and of the household by God's word, and what families do not. Yet it is reasonable to assume that where one at least of the parents possesses personal piety, and that love for the Bible and its ordinances which lead them to seek and maintain membership in an evangelical church, in that family, the parents will pay some regard to those laws of God that affect the habits, health, and life of themselves and their offspring; there the Christian training of children, at home and in society, on the Lord's day and on other days, will find some respect, and there will be some faith in the promises of God, and some prayer for the divine blessing.

The record, already examined with respect to adults, contains the death of 134 persons under 20 years of age. Of these, 34 belonged to families where one or both of the parents were members of an evangelical church, and 100 to other families. The ratio is nearly as three to one in favor of Christian families. Though it is not possible to say precisely what the ratio of these two classes of families has been to each other during all these fifteen years, it is certain that the number has been nearly equal, as the whole record of adult deaths would show, and especially when modified by the fact that in many families only one parent is a church member.

Another comparison involves no such uncertainty, and yet is quite as significant as the former. The average age at death of the 34—all that belonged to Christian families—is 7.26 years; of the 100 others, 3.26 years. The ratio is more than two to one in favor of the Christian training of children, even for our low standard of it. What would it be if parents kept, and taught their children to keep, all the perfect law of God?

The most startling fact of the whole record appears in the great number, and the greatly disproportionate number, of deaths in unchristian families, of those precious little innocent ones that had not vital force enough, or did not receive wise and religious care enough, to live beyond the first year; in believing families the record is *six*; in other families, *forty-one*. The ratio is nearly seven to one against those families where God is not worshipped, and his word is not regarded; and this, too, without counting those numerous cases of both premature and immature births that never come to the knowledge of the public, and never find a place on the records of the parish minister.

This record, and the results deduced from it, require and justify the following remarks:—

1. This record has been kept with great care, and the results are facts, not theories. The writer's pastoral labors have made him familiar with all parts of the town, and all classes of persons; most of the families have been known to him, and a large proportion of the decedents. The occupation of the people is almost entirely agricultural, with only enough mechanics for doing the needful home labor of that kind. Perhaps one fourth of the population is of Irish and French-Canadian origin; at least one half of this is Protestant, and all of it is closely assimilated to the American population in habits, industry, and means of good living. There is not more poverty among this class than the other.

2. Individual cases of longevity occur among the intemperate and the despisers of God's word; so, too, death takes its victims from the godly of all ages, and from the families where God is worshipped and His word honored. Single instances are of no value, and the ordinary observation of men is of little account, in an argument for obedience to God's word. But it

is believed that this deduction, from a period of fifteen years, embracing more than three hundred deaths, in a population of seventeen hundred, must approximate closely to a law of health and life, which will be found true elsewhere and always.

3. These figures go far to prove that the precepts of the Bible are in harmony with the laws of nature. They have one origin, one Author, and they work together for man's good, and the Creator's honor. The Bible is good for man, for families, and so for societies and States. The best condition of man comes from the keeping of it; the best results come from the most evangelical, the most rigid views and practice in regard to it.

4. The philanthropist can benefit the world by encouraging the greatest reverence for the Bible. He does a positive evil to men when he weakens their esteem for it, or their scrupulous obedience to it.

5. There is, even as regards physical and temporal interests, something actual, genuine, and valuable that comes out of our church membership. Low as the standard of Christian living is, it is worth something. Imperfect as our churches are, the world is the better for them. Their attachment to the Bible is not merely a show, a sham, a sentiment.

6. If the imperfect obedience these church members gave to the Bible added more than twelve years to their average length of life, and preserved so many of their children, what might be expected if all should keep, perfectly keep, and train their households to keep, all the perfect law of God?

If these records and deductions involve no error, they teach the worth of keeping God's word, and the loss of rejecting it, so that all who love life, for themselves or for their children, must say of wisdom, "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This paper is given to the public, in part, to induce others to keep similar records; and if they have them, to tell the world what testimony they bear.

C. E. FERRIN.

*Hinesburgh, Vt.*

## CONGREGATIONAL NECROLOGY.

Rev. PLINY BUTTS DAY, D. D., died in Hollis, N. H., July 6, 1869, aged sixty-three years. He was born in Chester Village, Mass. (now Huntington), April 21, 1806. His parents were Plin and Deborah (Butts) Day, both of the old Pilgrim stock, and both sincere Christians. He entered the academy at Amherst in 1828, graduated from Amherst College in 1834, and from Andover Theological Seminary in 1837. He was, in his senior year, a deacon in the college church; and, when in the seminary, superintendent of the South Church Sabbath school. As a scholar, his position was above the average. "In his progress," writes a classmate, "he was called upon to retrace the fewest steps of any man I ever knew."

No slight indication of his strength of character may be found in the fact that he secured an education under many disadvantages. He supported himself through his nine years of student life.

During the winter months of his senior year at Andover, he engaged in missionary labor among the Catholics of Canada. Before his graduation, he accepted a call to the First Congregational Church in Derry, N. H. He was ordained and installed October 4, 1837. October 22, 1839, he married Emily Haskell, of Rockport, Mass. His pastorate in Derry lasted thirteen and a half years, during which time there were 120 additions to the church by profession of faith, and 47 by letter. Nov. 29, 1850, he lost his wife, and early in 1851, worn down by constant labors and the burden of his grief, he obtained release from pastoral responsibilities, and sought rest and a change of scene in foreign travel. He was dismissed June 9, 1851. During that summer he visited England and Scotland, France and Switzerland, recording his observations in a series of letters, which were published in the *Congregational Journal*.

On his return, he accepted a call to Hollis, N. H., and with his installation there, July 7, 1852, commenced a pastorate which continued till his death, seventeen years within a day. On the 8th of the following September he married Mary B. Chapin, of Springfield, Mass. By the first wife he had three children, two daughters and one son, all now living; by the second wife, four sons, one of whom died in infancy.

Shortly after his settlement in Derry, he was chosen a trustee of Pinkerton Academy. In 1863, he became a trustee of Dartmouth

College. In 1865, he received from the same institution the degree of doctor of divinity.

During his life, ten of his sermons were published at the request of his people.

Having been working with even more than ordinary diligence, a few weeks before his last sickness he remarked to friends that he was greatly wearied, and should soon take a long vacation. Suddenly, without other warning than this general exhaustion, from which none anticipated immediate results, he was seized with a fatal sickness. His disease was on the brain. During his brief illness, though at times his suffering was intense, he was uniformly patient, cheerful, and submissive. "I should like," he said, "to live to do more for my family and my people; but I have no desire to live except to do good." "My faith in Christ does not wane." "I have never had more peace and happiness than on this sick bed."

His funeral was largely attended. The sermon was preached by Rev. J. G. Davis, D. D., of Amherst, N. H. This has since been printed. Other ministers—including Dr. Wallace, of Manchester, Dr. Bouton, of Concord, and Dr. Richards, formerly of Nashua—assisted in the exercises.

Dr. Day has left behind him a precious memory. His benevolent countenance, beaming with apostolic purity, sympathy, and gentleness, compelled the love of strangers. There was an atmosphere of saintliness about him which won instant confidence. His heart overflowed with charity, and, while he never palliated sin, he was always anxious to find excuses for the sinner. His sweetness of disposition was no small source of his power as a minister. His strength lay rather in the balance of his powers, than the supereminence of any one of them.

In such a character, as we might expect, there was a strong foundation of good common-sense. Practical every-day wisdom, and a keen knowledge of human nature, were distinguishing traits. He was remarkable for his administrative qualities and superior business capacity. In consequence, his advice was sought far and wide. He was the Oberlin of his parish. The schools were mainly under his direction. His people consulted him as to where they should send their children for the advanced education which the town could not furnish. If any were in difficulty of any nature, they invariably sought him for counsel. Largely through his influence, a very unusual proportion of the young men of the town have obtained a collegiate education. Nor was this peculiarity of care confined to the town. He held the place of counsellor for a wide circle of relations and ministerial brethren.



Intemperance was a vice he constantly battled. It was due to him, more than to any one else, that Hollis sent more of her young men into the army than most of the surrounding towns.

Sweetness of disposition is sometimes combined with weakness of character. Not so with Dr. Day. He had great decision of character, and beneath a gentle exterior lay an independent will. On questions of principle he was like a rock. There was, however, nothing obstinate in his make. The will was there, but it was a will of principle, not of vanity; a will of meekness, not of conceit. He never showed signs of an unholy ambition, or of selfishness or pride.

As might be concluded, Dr. Day was never a recluse. He was a faithful student, and conscientiously put hard work upon his sermons; but with such a rounded character as his, it was not possible for him to devote all his time to the preparation of sermons, to the neglect of pastoral and public duties. It is not eulogy to say that he was a model pastor. He became, also, one of the fathers of the New Hampshire churches, being several times chosen moderator of their General Association, and holding an enviable position in the esteem of the ministry and their people. His words in public counsels were few and unpretentious, but seldom failed of a decisive influence. Yet there never was with him any assumption of authority. He was a leader, unconsciously to himself, and even to those influenced by him.

His sermons were thoughtful, eminently practical, remarkably varied in their topics. They were not metaphysically profound, but, what was better, they were packed with plain applications of great truths to the every-day life of a quiet, farming community. They had the great excellence of adaptation.

Dr. Day was not a man of eccentricities. He was not a great man, according to common estimates; but according to the standards of the Bible, and the convictions of Christians, he was truly great, for he was a thoroughly good man, an eminently wise man, and an unusually useful man.

A. P. F.

Rev. ELI THURSTON, D. D., was born in Brighton, Mass., June 14, 1808. He was the son of Eli and Frances (Burnell) Thurston. When about five years of age, he removed with his parents to Jamaica Plain, where his father died in 1817. This loss broke up the family, and Eli went to live with a godly uncle in Westboro'. At seventeen, he moved again to Millbury, to learn the trade of a gunsmith. Here he was converted in his twentieth year, and immediately

turned himself to studying for the ministry. He fitted for college at Day's Academy, Wrentham, graduated at Amherst College in 1834, spent the following year in Andover Seminary, and the next two years with Rev. Dr. Ide, of West Medway. While with him he supplied for some time the pulpit in East Medway, and also spent several weeks with Rev. Dr. Emmons, in writing out his manuscript sermons for publication. He was approbated to preach by the Mendon Association, August 16, 1836, and was ordained and installed January 3, 1838, as pastor of the church in Hallowell, Me. He continued pastor for ten years, was dismissed in July, 1848, and installed March 21, 1849, over the Central Church in Fall River, Mass. He remained here over twenty years, declining many, and some very pressing invitations to other churches, until he suddenly and unexpectedly was called to take his seat amongst the elders in the church triumphant.

His death was occasioned by congestion of the lungs, from a cold caught in Boston while visiting his sick son. After struggling a week, he sank rapidly, and died a few minutes past the midnight of the Sabbath, December 19, 1869, at the age of sixty-one. His last words were characteristic—"Thy will be done!—on this I rest."

Dr. Thurston married, first, Martha Caroline, daughter of Philo Sanford, formerly of Wrentham, June 20, 1838. She died Nov. 7, 1852, leaving a son and daughter. Second, Julia Sessions, of Fall River, Jan. 24, 1854, who has had also a son and daughter, and, with all his children, is still living.

In theology, Dr. Thurston was ranked and avowed himself as a Hopkinsian Calvinist; holding that moral agency, both divine and human, consists in volition, and that sin consists in sinning. In this theory, he held all the doctrines of religion clear and consistent. His sermons were all constructed on the basis of his theology, which gave to them no small part of their instructiveness, and power of holding the attention. They, every one, had some positive pith to them.

As a preacher, he was specially remarkable for the distinct and lucid statement of his theme, the directness and cogency of his arguments, the clearness and nicety of his illustrations, and the Anglo-Saxon fervor with which he carried his message home to his hearers. The degree of D. D., received from his Alma Mater in 1866, has been seldom given to a more deserving person.

In his various relations, as pastor, citizen, etc., he was positive, faithful, and entirely affable. The poor and the afflicted families especially loved him. On moral questions, he was a decided and

strong champion, earnest for Pilgrim moralities, as well as principles; he was of course ready always to advocate the cause of Freedom, Temperance, and the Sabbath. So earnest was he, that, whenever any moral interest became involved in political movements, he entered personally into the caucus and upon the platform to advocate what he regarded the right. In all respects, he was a strong soldier of the Lord, not to be frightened or cajoled from his convictions or duty; and when he died, the whole city and the community were stirred with deep grief at their irreparable loss.

M. B.

Rev. GEORGE LEE WOODHULL died in Onawa, Monona County, Iowa, October 1st, 1870, in the thirty-eighth year of his age. He was born October 3, 1832, at Ronkonkoma, Suffolk County, Long Island. He was the seventh of a family of eleven children. His father, Richard Woodhull, and his grandfather, John Woodhull, lived also on Long Island. His mother was Fanny Greene, a native of Hanover, N. H. In his youth, George's father died, when he was placed by his mother under the care of Miss Susan Helme, a pious aunt who lived at Miller's Place, L. I. At the age of seventeen, George, of his own choice, apprenticed himself to his oldest brother, Mr. Frank Woodhull, a carpenter. This brother soon removing from Sayville, L. I., to Addison, Steuben County, N. Y., George accompanied him and remained with him for nearly four years. In the year 1852, during a revival in Addison, he took a decided stand as a Christian, and united with the Presbyterian church in that place. His friends believe that he was converted ten years previously, at a revival in Miller's Place, or perhaps at a still earlier date.

In his twenty-first year, he began to think seriously of preparing for the ministry. Being released from his brother's service, he entered the Addison Academy, and, Oct. 30, 1854, the Franklin Institute, Delaware County, N. Y. He left this school July 8, 1857, and resided for a year with his brother, Rev. John A. Woodhull, at Wadham's Mills, N. Y. He spent this year in teaching, and in completing his preparation for college. He entered the Freshman class at Yale College Sept. 14, 1858, and graduated in 1862. He also graduated from Yale Theological Seminary, in 1865. Several of his vacations were spent in teaching at Coventry and Plymouth, Ct., and at other places. Believing that the West needed his services more than the East, he decided to go to Western Iowa. He was ordained to the work of the ministry at Onawa, Monona County, Iowa, July 18, 1866, in which place he continued until his death.

From his childhood he was a model Christian. The brother to whom

he was apprenticed says, "My impression is that he was converted very young. I do not think he could ever give the day and hour of his conversion. Many supposed him to be a member of the church long before he was actually such. He was very different from most young men, never trifling and frivolous, but meek, quiet in disposition, always cheerful, kind, and obliging."

Mr. Woodhull was a man of unusually firm religious principle. After he learned duty, he never seemed to waver. This trait was prominent in his collegiate and ministerial life. He had the stuff of a martyr in him, and, in times of religious persecution, would have gone to the stake. Another prominent trait was forgetfulness of self. He made more sacrifices, he endured more opposition in his ministerial work, than are demanded from most pastors. He literally forgot himself in devotion to his work. Many things conspired to make his life in Onawa unattractive. The church was feeble and despondent. They had no house of worship. The community were divided into sects. The Universalists were strong. In this field, Mr. Woodhull labored with a perseverance rarely equalled. He felt that God had given him a work to do in Onawa. He was determined to do that work, whatever became of his own interests.

As a preacher, he was sound rather than popular. He was faithful in presenting the distinctive evangelical doctrines. As a pastor, he had a rare tact with children. His Sabbath school engaged much of his time, both on the Sabbath and through the week. He was never weary of teaching the children to sing, of drilling them for his Sabbath-school concerts, and of instructing them in the way of life.

Mr. Woodhull's most noticeable work in Onawa was the erection of a meeting-house. He himself went to the East twice to solicit funds, and collected in small sums over two thousand dollars, a task which none can appreciate except from experience. He advanced money from his own salary, he bought the materials in Chicago, he superintended the work of building, he labored unweariedly with his own hands upon the house which now stands as his monument. While working upon the house, he took a slight cold, which resulted in sickness that finally terminated his life. He died peacefully, full of trust in Christ. His influence upon Onawa cannot be over-estimated. His patient sacrifices, his unswerving fidelity to principle, have left an impression upon the church and community, which is bearing fruit. He rests from his labors, and his works do follow him.

Mr. Woodhull was married, August 28, 1867, to Miss Eleanor Bristol, of New Preston, Ct., who, with his aged mother, and all his brothers and sisters, except the youngest brother, survive to mourn his loss.

J. H. M.

REV. GEORGE DIAH ALONZO HEBARD died at Oskaloosa, Iowa, Dec. 11, 1870, aged 39.

Mr. Hebard was born at Brookfield, Orange County, Vt., Sept. 6, 1831, ten days after the death of his father, Diah Hebard, son of Zebulon Hebard, of Randolph, in the same county, one of the largest and wealthiest landholders of that region. The family descended from John Hebard, — who followed the Pilgrim Fathers from England, — and were farmers in successive generations. The subject of this sketch was of the sixth generation. Most of the numerous descendants of John Hebard, and of his two brothers, write the name "Hibbard." Diah Hebard was a Baptist, with a Congregational leaning; Sarah Avrill, his wife, was a Methodist; their sixth son, and eighth child, George Diah Alonzo, was fitted for college in a Vermont school (at Randolph Centre), by a Congregational minister, Rev. George Nutting, since missionary of the A. B. C. F. M. in China, and at the Bakersfield and Thetford academies; was converted in one Congregational college, Amherst, and graduated at another, Dartmouth (1854); studied theology in a Presbyterian seminary, Union, New York; married an Episcopalian, Miss Margaret E. Marvin, of Woodstock, New Brunswick, May 13, 1856; preached at Clayville, N. Y., Clinton, Iowa, and Iowa City, to Presbyterian churches, and was last pastor of Congregational churches at Iowa City and Oskaloosa. He was ordained at Iowa City, at the meeting of the Iowa Synod in September, 1858.

Mr. Hebard was an earnest, laborious, studious man, and an able, energetic, and successful minister of Christ. The intensity of his convictions, and his enthusiasm and self-denial in carrying them out, wore upon his slight physical strength; he probably brought with him to the West the seeds of lung disease; he was sometimes disabled by this and nervous prostration. He had recently visited Colorado and California for rest and invigoration. The Congregational church of Denver invited him to become their minister, but the task seemed to him beyond his strength. Two months among the mountains, however, gave him renewed health and hope; but exposure in pastoral work brought on inflammation of the lungs, of which he died after a brief illness. While he was at Iowa City, his church — started and sustained largely with Congregational materials and aid, and never successful as a Presbyterian organization — decided, nearly unanimously, to unite with a former Congregational church, decimated by removals, and become Congregational. Mr. Hebard saw that two churches were not needed; that Congregationalism would be more acceptable to the people, and that this move-

ment, and this alone, promised a strong, useful, and prosperous church; and he was by birthright and training an unsectarian, liberal man. He entered into the responsible and delicate work, made more difficult by sectarian jealousies and foment, with his whole heart. Trials and sickness were his lot in it, as well as self-denials and toils; he had his share of misrepresentation and abuse; but he bore himself discreetly, and in a Christian spirit; and though health and strength endured a severe strain, his spiritual character was manifestly deepened and improved. He gathered a strong church, and built a beautiful house of worship, and then went for (comparative) rest to Oskaloosa. His ministry in his new field was devoted and zealous, as elsewhere. The church at Clinton had grown in his three and a half years' ministry, from thirteen to sixty members; the increase at Iowa City after the union was large and cheering; and in not quite two years of service at Oskaloosa, he saw the congregation doubled, and the church membership greatly enlarged.

Mr. Hebard was a somewhat vehement preacher, overtaking often both lungs and nerves; direct, unhesitating, impulsive in address; active, restless, and unsparing of himself in out-door and pastoral labors; and yet fond of certain early studies, the pursuit of which he habitually maintained. He was uncompromising and fearless on questions of duty. In his first work of nine months at Clayville, he refused to marry divorced parties, though an unusually large fee was offered. He went to this work the day after his theological graduation. He reached Davenport a few hours after a request from Clinton for a minister had come to Rev. Jesse Guernsey, of the A. H. M. S., and the next day he was at Clinton. In the trials of the church reorganization at Iowa City, he never paltered or faltered. When his wife protested against his excessive overwork for the new edifice, he was accustomed to reply, "That church shall be built if it costs me my life." He did not mean to rust out, and he *did* wear out in the service of the Master and His church.

G. F. M.

Rev. NELSON BISHOP was born in East Hartford (now Manchester), Ct., Nov. 20, 1802. He was the seventh son of Samuel and Sarah (Chapman) Bishop. They had eight sons and five daughters.

The subject of this sketch was converted under the preaching of Rev. Mr. Cook, of East Hartford, in the winter of 1820, and united with the Congregational church in that place, April 29, 1821, and

immediately commenced preparation for the work of the ministry, under private tutorship, in his native place. He entered Bangor Seminary in 1823, and graduated Aug. 1, 1827. He was licensed to preach Dec. 20, 1826, at Bangor, by the Hancock and Penobscot County Association. Nov. 19, 1828, he was ordained, and installed pastor of the Congregational church in Clinton, Me.

In the latter part of the third year of his pastorate in Clinton, his health began to fail, in consequence of overwork. Three services on Sunday, and one every other day in the week, however, were kept up for months, till health was completely prostrated. In consequence of this, after nearly six years of assiduous labor, he resigned his charge, and was dismissed Aug. 24, 1834.

Leaving Clinton, he went to Andover, Mass., and became a resident member of the theological seminary. He remained at Andover about four years, preaching often during that time.

While there he received a call from the Congregational church in Weathersfield, Vt., and was installed Nov. 19, 1839, Rev. Z. Barstow, D. D., of Keene, N. H., preaching the sermon.

Feb. 22, 1842, he was dismissed from the pastoral charge to become associate editor of the *Vermont Chronicle*. His name first appeared as one of the editors of that paper, March 5, 1842. In this capacity he labored with great assiduity and good success till Jan. 1, 1866, nearly twenty-four years.

Closing his connection with the *Chronicle*, he became associate editor of the *Boston Recorder*, remaining there till the sale of the *Recorder* to the *Congregationalist*, in 1869. From that time he was variously engaged, preaching occasionally, and some part of the time at work distributing Bibles, under the direction of the Vermont Bible Society, and for the last few months of his life he was agent for the *Congregationalist* and *Recorder*, in eastern Vermont. He was away from home on that agency, when attacked with pleuropneumonia, of which he died, after only a week's severe illness, Jan 10, 1871, at the house of Rev. J. P. Humphrey, pastor at East St. Johnsbury, Vt., whom he assisted in the services of the sanctuary the last Sabbath but one that he spent on earth. This was just as Mr. Bishop would have had it. He preferred to work till called home. He could bear almost anything better than being useless. His illness was too severe to allow him to converse, to any extent; but in all he did say, he manifested a calm, assured trust in God. His remains were brought to his home in Windsor, Vt., whence his family, attended by a large circle of friends, bore him to his burial, the services being conducted by his pastor, Rev. S. P. Cook, assisted by Rev. J. P. Humphrey, at whose house he died.



Mr. Bishop was first married in 1833 (?), to Miss Elizabeth McLean, daughter of Deacon McLean, of Manchester, Ct., a lady of high culture and noble endowments, but of slender physical constitution. She lived but fourteen months after their marriage.

Mr. Bishop's second marriage was Nov. 27, 1844, to Miss Susan Converse, daughter of the late Rev. James Converse, who was for thirty-seven years pastor of the same church in Weathersfield where Mr. Bishop was settled in 1839. Mr. Bishop was the father of six children, two sons and four daughters, three of whom are still living.

It will be seen that a large part of Mr. Bishop's public life was spent as an editor, in connection with the religious press. Yet, in becoming an editor, he by no means ceased to be a minister. On the contrary, one of the strong reasons for leaving his parish at Weathersfield, to become an editor of the *Chronicle*, was the fact that the ministers and churches of the State and vicinity greatly needed the help of a vigorous and decidedly outspoken newspaper. Those were days of sharp discussion and bitter opposition on several questions, especially temperance and slavery. Newspapers, ministers, and churches were often sadly conservative. They needed the help, if not the whip and spur, of outspoken editorials, and fearless utterances in public gatherings. Mr. Bishop was never afraid of telling the truth, however unwelcome it might be to blinded eyes and deaf ears. This, as we have no doubt, was his divinely appointed work in connection with the *Vermont Chronicle*, as the organ of the Congregational churches. All this time Mr. Bishop was more or less among the churches, not only preaching on the Sabbath, but attending conferences, conventions, and other religious, educational, and reformatory gatherings; thus, not only keeping himself in close, practical sympathy with them, but uttering his own well-matured opinions boldly, for the encouragement of the timid.

In debate, on any moral or ecclesiastical question, Mr. Bishop "was an antagonist not easily handled." His perception was clear, and his statements logical. Especially was he apt and forcible in quoting from the Bible. He was very familiar with ecclesiastical and conventional forms, and kindly but firmly tenacious of their observance. Few men will be missed from our State Congregational Convention more than he.

He was clear, logical, and eminently biblical in his preaching, and no one could listen to his discourses without profit. His sermons were always directly aimed at the conscience and heart.

He was a remarkably punctual man, seldom failing to be on time



for any appointment, and never failing without a substantial reason. He deplored laxity in anything, and hence looked on some so-called improvements with jealousy. To a stranger he might seem sharp. But he had really the heart of a child for simplicity and sympathy. Serious and earnest as he uniformly seemed, he had a rich vein of genuine mirthfulness, which made him an enjoyable companion. He was a thoroughly good man, a man of prayer and faith and devout Bible study, and we have no doubt has now a place near the Redeemer in the realms of light.

L. H. C.

REV. JAMES LOCKWOOD WRIGHT, pastor of the Congregational church in Haddam, Ct., died Jan. 18, 1871.

Mr. Wright was born at Glastonbury, Ct., May 12, 1810. His father, Joseph Wright, was a graduate of Yale College, and to strong native powers, developed by liberal culture, joined a character distinguished for sincere and active piety.

Sarah Wright, the mother of James, was the daughter of Rev. William Lockwood, a graduate of Yale College (1774), a chaplain in the army of the Revolution, and subsequently pastor of the Congregational church at Milford and at Glastonbury, Ct. She was a woman eminently qualified, both by natural endowments and religious education, for the important station which she was called in life to fill.

From the blended influence of piety and culture which centred in the home of his childhood, the son received the impressions which gave direction to his honored and useful life. He began his preparatory studies with Rev. Joab Brace, of Newington, Ct., where, during a revival of religion, he was hopefully converted at the age of sixteen. He finished his preparation for college at the Hartford Grammar School, under the instruction of E. P. Barrows, since more widely known as professor in the Theological Seminary at Andover. He was graduated at Yale College in 1832, and at Yale Theological Seminary in 1835, and was licensed to preach by the New Haven East Association during the last year of his theological course.

He was ordained to the work of the ministry by the Hartford South Association, June 4, 1839. The sermon was preached by Rev. Joseph Whittlesy.

Induced in part by the state of his health, which was not adequate to the continuous duties of the pastoral relation, he declined invitations to settle, and devoted himself for several years to the profession of teaching; still, however, preaching the Word, and maintaining a

lively and growing interest in theological studies. During these years he rendered much service to various churches, including some which were destitute of a stated ministry, and others which, in times of special religious interest, required an unusual amount of ministerial labor. His affability in intercourse with others, his knowledge of the human mind, and his clear and discriminating view of the doctrines of Scripture, made him a judicious and effective helper in seasons of revival. Among the churches which enjoyed the benefit of his labors in this earlier period of his ministry, may be mentioned the First Church in New Britain, the churches in North Branford, Wolcottville, and Wapping. His first settlement was at Burlington, Ct., at which place he was installed May 7, 1849, and dismissed in December, 1854.

He was installed as pastor of the church in Haddam on the 16th of May, 1855.

As a *preacher*, he had a strong love for his calling, and many elements of peculiar fitness for it. He was an honest, earnest, independent thinker. He loved biblical study. Educated under the influence of that master-mind, Dr. N. W. Taylor, in cordial sympathy with the essential features of the New England theology, he accepted no views on mere human authority.

While he was attracted to various fields of knowledge, mental science was, next to theology, his favorite. He was ready, accurate, and clear in the comprehension and statement of truth.

Of the cause of temperance he was an unwearied advocate; of education, a devoted patron and friend. He fostered an undying attachment to the great principles in which our republican institutions, in state and nation, have their strength.

When he had laid a son, greatly beloved, on the altar of his country; when he had returned from the sad scenes of conflict amid which that young life went out, bringing with him the emaciated and lifeless remains of one, but a few weeks before strong in the vigor and promise of youth, he felt that his cup was full. But while there came with this event a burden upon his heart which he was never able to throw off, it was borne in humble submission to the infinite will; it helped him to sympathize with all who had been brought to a like affliction, and to estimate the sacredness of the cause by the price which had been paid for its success.

The domestic relations of Mr. Wright were most fortunate,—such as contributed greatly to his happiness and usefulness in his ministerial work. He was married May 30, 1838, to Miss Lucy A. North, daughter of James North, Esq., of Middletown, Ct.

Three children — one daughter and two — sons share with the mother the sad bereavement, and yet have the consolation that “they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever.”

S. W. R.

Rev. AMOS WOOD BURNHAM, D. D., died at Keene, N. H., April 9th, 1871, at the residence of his son-in-law, J. Homer Darling, M. D., in the eightieth year of his age. The son of Samuel and Mary (Perkins) Burnham, he was born at Dunbarton, N. H., August 1, 1791, the youngest of fifteen children, and, as he always delighted to say, “was brought up in the nurture and admonition of the Lord.” Peculiar and sacred were some of the incidents of his early life, and the ministry was, from his boyhood, his desire and his evident profession. He graduated at Dartmouth College in 1815, and at the Theological Seminary at Andover in 1818. He was the first principal of Blanchard Academy at Pembroke, N. H., which owed its origin mainly to his brother, Rev. Abraham Burnham, D. D., for forty-two years pastor of the Congregational church in that place. He was ordained pastor of the First Congregational Church in Rindge, N. H., Nov. 14, 1821, the first and only place he preached as a candidate, and the pastoral relation was dissolved at his own urgent and repeated request at the close of the forty-sixth year of his ministry. In many respects it was one of the most successful, as it certainly was one of the longest, pastorates in New England in these latter times. The historical address delivered by him at the close of the fortieth year of his ministry (and printed) was full of valuable and entertaining church and town history.

Dr. Burnham secured to a remarkable degree the confidence and love of his people, and the respect and honor of his brethren in the ministry. In thorough and practical knowledge of ecclesiastical laws and usages and of theological doctrine, he had few superiors ; his counsel was widely sought ; and his reputation for impartial examinations, and calm and well-considered judgments, was well deserved. Prominent in all matters pertaining to public welfare, civil, religious, educational, and social, he filled an important position for good, not only in Rindge, which owes a large share of its honorable name to his efforts in its behalf, but in the county and State. Although never seeking, but rather shunning, public life, he occupied many places of public trust. He was an accurate scholar, and his style, whether in speech or in print, was a model of purity and precision. His familiarity with the Bible was remarkable, and the reading and critical

study of the New Testament in the original, his delight and a daily pastime, even to within a few hours of his last sickness. As a preacher, he was earnest, logical, and simple; his sermons were instructive, and so carefully systematic in plan that the argument was never confused nor lost sight of by the hearer. Integrity and candor were prominent characteristics, while a keen relish for the humorous continually enlivened his conversation, and, united with his varied knowledge, rendered him one of the most genial and enjoyable of companions. He exemplified the model New England pastor, and as such will long be held in loving remembrance.

He married Tirzah, daughter of Ebenezer Kimball, of Hill, May 9, 1822. About two years ago, Dr. Burnham and wife removed to Keene, to reside with a son-in-law, and there passed pleasantly the quiet sunset of his successful life.

His last sickness was severe, but was borne with beautiful Christian patience, and his whole conversation was of a nature to impress all with the noble as well as the lovely traits of his character. Seldom is the whole range of religious doctrine and life so well set forth in simple faith and clear appreciation, as was here manifested; and while it would be impossible to quote even a small portion of his conversation, it may all be condensed into one expression with which he closed a calm statement of his views: "*Jesus Christ is all in all, I want nothing more, I can do with nothing less.*"

Funeral services were held in the Second Congregational Church (Rev. Mr. Leach), numerous clergymen officiating, and a very appropriate sermon was preached by Rev. Dr. Barstow, of Keene, for half a century the ministerial brother and warm friend of the deceased. The remains were carried to Rindge, and in the church where Dr. Burnham for forty-six years preached the gospel, services were held of a very touching nature. The church was draped in mourning, and was crowded with a tearful congregation. Nine clergymen were present to assist in paying their last tribute to his memory, and the remarks made were appropriate and tender. Beside two children who had gone before him to the better land, he now lies in the churchyard of old Rindge, where also lie so many of those whom he loved to call "my dear people."

## LITERARY REVIEW.

## THEOLOGICAL AND RELIGIOUS.

"ORTHODOX Congregationalism and the Sects,"<sup>1</sup> in three chapters, states and defends our polity, and in conclusion prophesies great results by the year 1920. The work has the merit of an uncommonly clear and vigorous style, frequent force in statement, and evidence of much reading during the long and ample rest with which the author has been favored.

We are afraid that the work will repel, rather than convince, "the sects." The burlesque of the title, carried through the whole discussion, may be taken as serious by some who can never see the point of a joke, and who will suppose that the author really means that we are "the church," and that all other denominations are "sects." He has guarded against this, indeed, by some principles which, rigidly applied, would make us a "sect," a decidedly snug little Zion by ourselves. But the careless reader may not notice this concession. As it is, the Methodist will hardly be propitiated by having his social life called "rustic." The Baptist knows that "the quantity of water" is not the substance of his position, and he will scarcely be enlightened by the (alternative) scientific explanation that his faith is due "to an occult constitutional predisposition, arising from some craniological peculiarity which has escaped the attention of the anatomists, or some psychological obliquity which has eluded the search of the philosophers." The Episcopalian will be surprised to learn that his church originated with "Miss Lizzie Tudor," and not flattered to know that converts enter it as "a retreat for penuriousness"; especially considering that the American Episcopalians, with 217,000 communicants, in 1870 contributed over \$5,000,000, and in Massachusetts raised a sum which would, *pro rata*, require of us nearly \$3,000,000,—a sum we certainly did not raise. Dr. Clarke represents the Rev. David Green Haskins, an Episcopalian, as saying, "Confirmation is *absolutely indispensable to the renewal of the heart*." When one author professes to quote another, the common principles of honesty and honor require correctness in the citation of language. The sentence here given is not to be found in the treatise of Mr. Haskins. The nearest approach to it is where, speaking of confirmation, he says, "Its special bestowment—the gift of the Holy Ghost—is absolutely indispensable to the renewal of the heart." Nor is this difference merely verbal. We regret to say that the positions of both Baptists and Episcopalians are substantially misstated. The Presbyterians, however, will rejoice to know that they are sounder in faith than we are; and we fear that they will think that their polity is therefore better than ours. On the whole, we hope that the organs of the "sects" will not review this work, or, at least, that their refutation will not fall into the hands of any complacent Congregationalists.

<sup>1</sup> Orthodox Congregationalism and the Sects. By Rev. DORUS CLARKE, D. D. Boston: Lee & Shepard. 1871. pp. 169. 12mo.

who are ignorant of the other side. We wish, in advance, to disclaim this work as a model of Congregational courtesy or fairness.

The "grounds of Orthodox Congregationalism" are often forcibly stated, though less thoroughly than by Punchard or Dexter. Occasional inadvertences need correction. Thus: "All other church polities have other origins. They have never claimed, and do not now claim, that they originated in the *Congregation*." We hope not, for their sanity. If we make no higher claim, we may as well surrender. "Congregationalism holds that the Christian church is a voluntary association of believing men and women for church purposes, and that it is fully competent to manage its own affairs." No. "The Christian church" will never meet in this world. If he means "*a* Christian church," his definition (and not his alone) is sadly defective. The church state is imperative. The church is a divine institution, ordained by Christ, and outlined in the Scriptures. Membership is voluntary, but the church is Christ's. We are tired of definitions so incomplete as to exclude every divine feature, and to reduce churches of Christ to the level of debating societies, and decidedly below fire-engine companies.

The author makes a good point in stating that our early churches were, by name, simply "churches of Christ," and that "Congregational" (little more than a synonym) was a necessity to identify us. But his argument to explain why we use the "awkward periphrasis" "Orthodox Congregationalism," is perfectly needless. We do *not* use it. The temporary use of the "awkward" word in days of separating, is one of the things that were. Possibly the author forgot that the Unitarians have, *officially*, refused the name "Congregational," and that our denomination, in National Council, as distinctly refused to add "Orthodox," and all other adjectives, to our simple ancestral title, which we bear alone, "the Congregational Churches of the United States." We should as soon think of resurrecting the *Panoplist*.

Some assumptions by the author Congregationalism cannot maintain. Thus: "Its historical continuity from the Apostles down to the present day." There is no more "continuity" in occasional instances of apparent Congregationalism, than there is in half a dozen stepping-stones in fifteen hundred miles of swamp. The only "continuity" is that of Christian congregations, irrespective of polity. Still, in the line of continuity, it is sad that he puts the Pilgrims into Provincetown harbor in the wrong month. His use of the term "Puritan spirit," in England, as our monopoly, is very far from correct. His statement that "no other denomination on earth has wrought out its faith *with such persistent and elaborate care*," for which he classes the Westminster Confession, the Cambridge Platform, the Savoy Confession, and the Saybrook Platform, as "digesting our dogmatic faith into a scientific creed," is a strange reversal of fact. The two platforms were of *polity*, and "digested" nothing. The Savoy is almost a copy of the Westminster, and was itself made more like the original, by our Synod of 1680, which the author omits. The Westminster was "digested" by an Assembly that did not have a dozen Congregationalists on its roll. And

the "Heads of Agreement" recognize the articles of the Church of England as equally sufficient. "Our dogmatic faith," so far as creeds are concerned, was "wrought out" mainly by Episcopalians and Presbyterians. We are glad of it. We have no desire to separate ourselves from these or other great Confessions of the Christian church. The assumption we have quoted is purely baseless.

As to polity, the author perplexes us. He argues for a free Congregationalism, though rather set after the model of thirty years ago. But he mentions, and that alone, as "to this day a standard authority on Congregationalism," John Cotton's *Power of the Keys*. Has the author read it lately? The whole drift of the book is to exalt the power of ministers, and depress that of the brethren to the lowest point. It teaches that a church having no elders cannot exercise church discipline; that it cannot discipline the body of elders (now a single pastor) in any church; that the elders of a church (now pastors) must first judge *all* cases of complaint, and can refuse to allow them to be laid before the church; and that the pastor can *veto* any and every act of the church. As to Synods (Councils), Cotton teaches: "We dare not say their power reacheth no further than giving counsel, . . . they have power, by the grace of Christ, not only to give light and counsel in matters of truth and practice, but also to command and enjoin the things to be done." Still further, that, in a Synod, the *authority* resides in the elders; and the lay delegates have the "liberty" of "modestly" discussing, and of approving what the elders decide! However, we always relished Irving's Rip Van Winkle.

If the author is sharp on the "sects," he does not spare our own denomination. We are treated to a hash of old talk about the unsoundness of our ministers and churches, with special reference to "the West,"—and the old exaltation of Presbyterians. The Presbyterian church "has adhered more unwaveringly to its ancestral faith." "To many New England men, it is grateful to hear the plain, direct presentation of the doctrinal truths of the Bible, from the lips of Presbyterian ministers, after they have so long observed the studied avoidance of doctrinal discussions by some Congregational preachers, and have listened so long to the philosophic essays of others." "The partial unsoundness of some Congregationalists." "The rising churches at the West, which, in their weakness, . . . have reduced the stringency of their creeds to make them more acceptable, must revise and reverse that policy." "Some of the Congregational churches in the Western States, especially in the smaller settlements, have an unenviable notoriety for the laxity of their faith and discipline." "The qualified tone of a part of the Congregational pulpit upon the fundamental doctrines of Christianity."

All of which reads like a digest of editorials of the time when Illinois was "the West," and were then very useful to scare Western people into the Presbyterian churches. But *now*? "Do you know," said a little girl, "how I get into my crib? I put one foot over the rail, and say RATS! and frighten myself in!"

The author gives five reasons why we have been "outstripped by other



denominations." Neither of them is the "Plan of Union," which he mentions approvingly, nor the advice by theological professors to young men going West, to become Presbyterians. We could add another: just such Congregational attempts as this book reiterates, to make people believe that our pulpits and churches are not "sound," and therefore, by inference, ought to be shunned. Formerly, it was very mean business; now, it is simply ridiculous.

The author is greatly afraid of the proposed National Council. He fears it may meddle with our voluntary societies. He finds no such body in the Scriptures, where he doubtless finds the voluntary societies ordained of God! He is afraid it will be run by a clique. That Massachusetts has no such fears is clear, in the fact that its General Association in June decided in its favor, with but one dissenting vote, in spite of persistent lobbying. Nor will any man fear a "clique," who understands the sturdy spirit of the Congregational churches. Perhaps the author supposes that it will be conducted on the principles of Cotton's *Keys*.

We give the more space to a notice of this little volume, partly because of the high character of its author, but more because it appears to be indorsed by the Suffolk North (Mass.) Ministerial Association. Prefaced is a note to the effect that this Association "having listened to an essay on Congregationalism, . . . which met their general approbation," etc., etc. It seemed surprising that this Association should unanimously indorse these flings at other denominations, these old assaults on our western churches, these attacks on the soundness of our ministers. It was equally perplexing, on other grounds, that extracts from *Froude's Lecture on Calvinism* should be found in a work indorsed "Feb. 21, 1871." But we have learned that the "Essay," which was read, contained only what is now a small portion of this volume. The indorsement of that "Essay" is here made to cover this whole work, and to make men indorse statements at which some of them are greatly grieved. If this was done by any but an "Orthodox Congregationalist" minister, so "sound" in his elegant leisure as to be able to assail the reputation of brethren toiling in the work of the pastorate, it would not be regarded as strictly ingenuous.

For this reason, if for no other, we think that the author ought to revise this book carefully, as one of those things which he calls "The Things to be done to promote Orthodox Congregationalism."

MESSRS. HURD & HOUGHTON announced in 1866, their purpose to publish, under the general title, "Library of Old English Divines," the writings of no less than thirty-four of the principal theological authors of Great Britain during the golden age of both secular and sacred literature. The series commenced with the works of Dr. South, which consist of five volumes; and the publishers have been five years in issuing them, — the last two of the volumes having just now appeared. At the outset, the following precautionary announcement was made: "Should the publishers find that they have presumed too much upon the popular demand, the publication of the first author in the series will disclose the fact, and put a stop to further advance." We are sorry to learn that the original



plan is abandoned, through a realization of the fears then entertained. Should the "Library of Old English Divines" consist simply of South's Sermons, we shall still thank the publishers for giving us the works of the most racy of them in a style equal to that of the best English editions. Their enterprise is shown in the use of large and elegant type, and heavy laid paper, toned to make it agreeable to the eye; and in giving to the stately volumes in every respect a truly sumptuous appearance.

These Sermons<sup>1</sup> are issued under the editorial supervision of Prof. Shedd, and preceded by a condensed memoir of Dr. South, compiled by the distinguished editor. We would have preferred that this memoir should have been somewhat more extended.

In this age, when books are so rapidly multiplied, even professional men will not patiently peruse the more voluminous and verbose of the ancient authors; but Dr. South will never grow old. His style is too sententious and spicy to lose its interest. Even his extravagances and prejudices are not without their uses. He hated alike Popery and the Puritans. As an extreme royalist, he speaks contemptuously of Milton, and rails at Cromwell. His invective and sarcasm are rarely, if ever, suitable for the pulpit; still, his writings may be read by all with profit; and we would recommend especially that those preachers who are accustomed to write smooth and pointless sermons, should make his trenchant style a careful study.

We are gratified to announce among recent publications, a volume of Sermons from Prof. Shedd.<sup>2</sup> Not only are all his writings able and scholarly, but this volume particularly is very timely. It consists of twenty discourses, which have a general unity of design,—being of a psychological character, and fitted to awaken in man a sense of sin. When so many in the community are disposed to view sin as an error of judgment, a misfortune, or disease,—or, it may be, the result of natural laws, over which man has no control,—when the community generally have superficial views of depravity and of human guilt, it may be a thankless task, but it is on this account only the more important, to make sin appear exceedingly sinful. It may be more agreeable, it is more popular, to preach Christ. But the preaching of Christ without first preaching sin is only a pleasant song to a half-conscious soul. Unless we are first slain by the law, the cross can attract us only as an ornament,—a matter of æsthetic culture.

"God's exhaustive knowledge of man—all mankind guilty—sin in the heart the source of error in the head—the necessity of divine influences—self-scrutiny in God's presence"—these and such like subjects, chosen for these discourses, are indicative of their nature and purpose. Rarely, if ever, was there a time when such themes needed more than now to be

<sup>1</sup> Sermons Preached upon several occasions. By ROBERT SOUTH, D. D., Prebendary of Westminster, and Canon of Christ Church, Oxford. In five volumes. New York: Hurd & Houghton, 1866-71. pp. 501, 531, 531, 615, and 592. \$4.00 a volume.

<sup>2</sup> Sermons to the Natural Man. By WILLIAM G. T. SHEDD, D. D. New York: Charles Scribner & Co. 1871. 8vo. pp. 422.

pressed upon the public mind, and to be flashed, as by the lightnings of Sinai, upon the consciences of men.

This volume may seem to many as sombre and gloomy; but there is need of sombreness and gloom. Our tendencies as a people have been toward Parisian thoughtlessness and gayety, and it is well that we should be summoned to consider the dread reality of sin, and the eternal woe which is its legitimate result, if we would escape from Parisian degradation in this world, and endless damnation in the world to come.

The author has done his work, not only with intellectual vigor, but also with an earnest and devout spirit.

Gladly would we close our notice of this book here, — for the theme, in its importance and its solemnity, is unfavorable to a critical mood. But the very importance and solemnity of the theme render it only the more imperative that nothing should mar the effectiveness of the work. It is no use to attempt to carry a man on such a subject beyond his consciousness. And we cannot but feel that Prof. Shedd has overdone his work in his sermon on "Original Sin." Augustine was a great man, but Prof. Shedd can do better than sit forever at his feet. We need to develop in man a sense of that guilt of which he has at least an indistinct consciousness. But when we press the charge of guilt entirely beyond the line of consciousness, we repel rather than convict.

If by the "Sinfulness of Original Sin," the author meant only the guiltiness of permanent states of the will underlying and controlling executive volitions and specific transgressions, we could readily indorse his sentiments; but he evidently means more than this. He maintains, not only that Adam was created in the image of God, but that in Adam each one of us was created in God's image, and that when Adam sinned we sinned, and that of that sin we are bound to repent. Of such repentance he declares, "there is no mystery or absurdity about it." Elsewhere he says: "We acknowledge the mystery that overhangs the union and connection of all men with the first man." If that union is mysterious, — in other words, if how we acted in Adam is mysterious, — it is a greater mystery, to our minds, how we can repent of having acted in him as we did. There are mysteries which we can believe, but we do not know how to repent of a mystery.

In another work ("Sin a Nature, and that Nature Guilt"), this author has represented our original sin as having been committed "below the plane of consciousness." In his preface to the work now before us, he says: "Conscience needs to become consciousness." But it is not enough, on his principles, for conscience to become consciousness; it has the more difficult task of getting below the plane of consciousness! He asserts: "We shall never arrive at any profound sense of sin, unless we know and feel our guilt and corruption by nature." Taking these terms in all the length and breadth which he gives them, we cannot but exclaim: Alas, for the prospect of ever attaining the end sought in these discourses! Would it not be a less hopeless task to seek to give men a profound sense of all their *actual* sins, and to lead them to the repentance of them?

If we are to be held responsible for the first sin of our first progenitor, why may we not be for all the sins of all our progenitors, inasmuch as our nature was in them all? If our nature could act below the plane of consciousness in one of them, and we be responsible for it, who knows what catalogues of crime we may have committed in them all?

This author says: "It is a principle inlaid in the structure of the human soul, that the transgression of law *must* be visited with retribution." Hence he represents God as *punishing* sin through the substituted sufferings of Christ. He here fails to distinguish between general justice and retributive justice, and makes the atonement not only substituted suffering, but substituted punishment. If the sinner's sins have been punished once, what justice is there in punishing them again? and what mercy is there in his pardon?—indeed, what pardon is there? Why is not the sinner free?

He asserts, "The idea of a forgiving and tender mercy in the Supreme Being, exercised towards a creature whom justice would send to eternal retribution, nowhere appears in the best pagan ethics." The idea of justice is the prevalent one in pagan writings; but the idea of mercy is not altogether wanting in them. Does our author, by the use of the phrase, "*best pagan ethics*," simply mean that in his view those pagan authors are best whose sense of guilt was so overwhelming as to exclude the idea of mercy?

He admits that mercy "necessarily belongs to the nature of a perfect Being," but he makes a distinction between its *existence* as an immanent attribute and its *exercise*, and maintains that its exercise cannot be inferred *a priori*. We confess that we cannot see why it any more necessarily belongs to the nature of a perfect Being to possess mercy as an immanent attribute, than it does to exercise that attribute when there is a fitting occasion.

We sympathize with the spirit of the author when he represents God as wholly optional in the exercise of mercy. We shrink from the idea of obligation in relation to mercy; and yet we cannot but think that there is something in the Divine nature which makes the exercise of mercy under certain conditions reasonable and essential to his perfection. Such is the poverty of human language that it is difficult to state our ideas on this subject without seeming to favor error, either on one hand or the other. Sometimes an attempt has been made to distinguish between obligation and obligated; saying that God is under no obligation to exercise mercy, but is obligated to its exercise by his own nature. But our author is oblivious of this distinction, or rejects it; for he says, "Mercy from first to last is the optional, and not the obligated agency of the Supreme Being." We prefer to say God is not under obligation to any but himself, to exercise mercy, or he is under no obligation which can constitute a claim on the part of his creatures.

We care but little in this connection for these points as mere theological differences; but we do regret that there should be in this volume any extreme views to break its force as an appeal to human consciousness, and as a means of securing deep conviction of sin. Some may think that as an extreme view it will the better draw the community from the opposite

extreme. It seems otherwise to us. Notwithstanding its extravagances, we hope this volume will, in a large measure, accomplish its solemn mission, its beneficent design.

THE Evangelical Lutheran Church has an able champion in Prof. Krauth. He has written a really able and important work on what he calls a Conservative Reformation and its Theology,<sup>1</sup> as represented in the Augsburg Confession and in the history and literature of the Evangelical Lutheran Church. He recognizes two general ideas in the history of Christianity; the conservative, which would secure the present by fidelity to the results of the past; the progressive, which looks forward to a better future, and holds reformation to be the great harmonizer of the two principles, and what may be called, technically, the Lutheran Reformation, to be the best adapted to the general end in view,—the true unity of Protestantism. The undercurrent of the last is a forcible exposition of the theory that progress without conservatism runs into revolution, radicalism, and sectarianism; and that reformation and conservatism involve each other. The "Reformation" of the sixteenth century was a unit as against the papacy, but was divided within itself,—Luther leading the conservative wing, and Zwingli the radical. Prof. Krauth assigns to Calvin a relatively mediating position; and he examines and presents these three phases of religious movement with an evident attempt to be fair towards each, while his very strong Lutheran views doubtless occasionally warp his judgment. His analysis of the Augsburg Confession is able and interesting, and the presentation of the specific theology of the conservative (Lutheran) reformation is clear and valuable, while his criticisms on different theories of original sin, baptism, and the person of Christ, excite the attention and often the dissent of the reader, especially if he be a Calvinist. To us, the discussions on baptismal regeneration and infant baptism are very suggestive and entertaining, if not always conclusive. In his zeal to vindicate the Lutheran Church and the Augsburg Confession, Prof. Krauth is unconsciously biased, as we think, against the Calvinistic system, but his points are so well made that the argument possesses a lively interest. Indeed, we know of few books in which so much wholesome theological stimulus can be found, nor any work in which there is such a judicious grasping of hitherto scattered material, and all brought to bear upon a vital topic in the history of Christianity.

ANOTHER and good contribution to the discussion of Christianity *versus* Scepticism is the second series of "*Boston Lectures*,"<sup>2</sup> which appears with the imprint of the Congregational Publishing Society; and this fact

<sup>1</sup> The Conservative Reformation and its Theology, as Represented in the Augsburg Confession, and in the History and Literature of the Evangelical Lutheran Church. By CHARLES P. KRAUTH, D. D. Philadelphia: J. B. Lippincott & Co. 8vo. pp. 840. \$5.00.

<sup>2</sup> Boston Lectures. 1871. Christianity and Scepticism, comprising a Treatment of Questions on Bible Criticism. Boston: Congregational Publishing Society. 12mo. pp. 473.

is pleasing evidence of vitality in that organization, and of a higher class of literature than it has heretofore offered. The ten lectures here given were delivered last winter in Boston and Cambridge, and had the same direct object as the initial services a year ago,—to meet modern scepticism on its own ground, to be somewhat aggressive, and not always defensive or apologetic. The first series did good service in this regard, and proved that in the controversy now raging there are blows to give as well as to take; that brains and culture are not all on the side of the sceptic; that Bible truth has nothing to fear, but everything to gain, by free discussion. The volume under notice contains the following lectures: (1) The Primeval Revelation, by Rev. Charles M. Mead; (2) Moses, by Rev. J. P. Thompson, D. D.; (3) Joshua and Judges, or the Heroic Age of Israel, by Rev. W. S. Tyler, D. D.; (4) The Hebrew Theocracy, by Rev. Leonard Bacon, D. D.; (5) The Prophet Isaiah, by John Lord, LL. D.; (6) The Gospel of the Hebrew Prophets, by Rev. George B. Cheever, D. D.; (7) The Apostle Paul, by Prof. G. P. Fisher, D. D.; (8) Criticism Confirmatory of the Gospels, by Rev. J. Henry Thayer; (9) Jesus Christ Himself the All-sufficient Evidence of Christianity, by Rev. D. S. Talcott, D. D.; (10) Exclusive Traits of Christianity, by Rev. Mark Hopkins, D. D., LL. D. Introductory to these, and as germane to the general object of the volume, is given a discourse by Rev. Austin Phelps, D. D., on the Relations of the Bible to the Civilization of the Future. It will be seen that these lectures cover a wide range of topics, and that there is no central idea running through them; this was intentional; they constitute a collection of studies upon some of the books, men, times, and claims of the Bible, and are all valuable, some of them notably so; for instance, Prof. Talcott's, President Hopkins's, Prof. Phelps's, etc. We hope that our clergymen and intelligent laymen will procure and peruse the book, and aid in its circulation. It is a good antidote to error; it contains brains enough to satisfy the most exacting, and piety enough to be a "savor of life" unto many who may read it; it proves that Christianity is not afraid to enter the field of bold discussion, and that biblical scholars can be honest searchers for truth. An index adds greatly to the practical value of the volume, and paper, type, and binding are in all respects highly creditable to the Publishing Society.

WARREN T. DRAPER, of Andover, has published a Harmony of the Four Gospels, in Greek,<sup>1</sup> which has strong claims upon biblical students. Its distinctive features are,—

1. A critical text, viz., that of Tischendorf's eighth or last edition, embodying the latest results of textual criticism. To obtain the final portions of this edition, the publication of this work has been delayed several months. The readings of the *textus receptus*, where they differ from Tischendorf's text, are given in full in the margin; the variations being

<sup>1</sup> A Harmony of the Four Gospels, in Greek, according to the Text of Tischendorf, with a Collection of the *Textus Receptus*, and of the Texts of Griesbach, Lachmann, and Tregelles. By FREDERIC GARDINER, D. D. Andover: Warren F. Draper. 8vo. pp. 268.

designated by a different type. The texts of Griesbach, Lachmann, and Tregelles are carefully collated. The relative value of readings as estimated by Griesbach are noted, and original authorities cited in important cases.

2. All distinct quotations from the Old Testament are given in full in the margin, according to Tischendorf's edition of the LXX., together with the *var. lect.* of the Alexandrian text and of the *Codex Sinaiticus*, and of several other versions.

3. A choice selection of parallel references has been placed in the margin, chiefly to point out similar language or incidents in other parts of the gospels, or passages in the Old Testament, on which the language of the gospels may be founded.

4. Brief notes relating to matters of harmony have been placed at the bottom of the page.

5. Special care has been devoted to the chronological order of the gospel narratives.

6. The columns are so arranged on the page as to combine the greatest clearness consistent with the least cost. The columns are never interwoven on the page.

7. A synoptical table is given of the arrangement adopted by several harmonists, showing at a glance the general agreement on the main points of chronology, and the points of difference where difference occurs. This is a new feature in this work, and will be found very useful to the student.

The book is beautifully printed, the Greek text being especially noteworthy for its clearness. The arrangement of the material is systematic, and every necessary aid is furnished to the reader and student for a satisfactory perusal or study. We hope its publication will serve as a stimulus to our clergymen for more thorough examination of the gospels in the original than we fear is now common.

AMONG the pet words of the times, and one which those who use seldom define with accuracy, is "culture." In its common acceptation among our modern philosophers and reformers, it claims to cover the full education and development of man towards some high ideal, and yet with all religious elements entirely left out. The culturists would remove ignorance, and thus do away with crime; for, with them, crime comes from ignorance; they hold that there is in man all that is necessary for attaining highest results and perfect character, only he must be well "cultured," rejecting or ignoring the fact that true culture, without religious basis and companionship, is impossible. They set up a noble ideal, and claim that man, in and of himself, can reach it. This culture is made a rival power to religion, for religion claims to set forth the true ends of life, and to supply the motives and the power for striving towards them. Thus, culture and religion are erroneously made to appear as though antagonistic to each other, whereas they have mutual relations, meet and act upon each other, and are always, and of necessity, united in all true manhood.

These relations are very ably, fairly, and satisfactorily discussed by T. C

Shairp in a series of lectures,<sup>1</sup> in which he shows how religion, when it has its perfect work, must lead on to culture, and how true culture must culminate in religion. He shows how this ought to be, and also how it is not; how culture has taken account of all man's capacities but the highest, and so has become godless. He also shows the other extreme, where sincere religion has sometimes thought it was honoring spiritual things by depreciating the cultivation of the intellectual faculties of man. Taking Professor Huxley as a model modern culturist, he examines his scientific theory of education in a very discriminating manner, and very ably exhibits its false basis and its inconsistencies. Scientific investigation is at the foundation of Huxley's theories, and he holds that man has need of nothing else to reach the highest ideal. He finds no Christian motives and no Christian requirements; and whatever moral considerations he admits are at variance with his theories. Professor Shairp shows how Huxley has failed to recognize an open path between the soul and God, and that his theory of human existence contradicts the most obvious facts of man's higher nature. True, he does speak of a "tender conscience"; but a conscience built upon a scientific instead of a moral basis is hardly conceivable; and when once he leaves pure science, he must go with his "tender conscience" into regions where demonstration takes new forms. It is fair that he asks us to investigate the purely scientific animal phase of man's place in nature on purely scientific grounds, and it is no less fair that when he would investigate moral and spiritual questions he should lay aside his "carnal weapons," and take those which are appropriate and God-appointed; but this is just what he and the culturists decline to do; and herein is one of their great inconsistencies. Therefore Professor Shairp observes of Huxley's Theory,<sup>(1)</sup> that of the moral elements of human nature which it postulates, it gives no sufficient account, and (2) that it leaves out spiritual facts of man's nature which are as certain as gravitation.

After discussing Huxley's exclusively scientific view of "culture," Mr. Shairp examines Matthew Arnold's system, which may be called literary or æsthetic; this is on a higher plane than the other, because it fully recognizes religion as an element in culture, and the point at issue between him and our author is the place assigned to it. Religion is made secondary rather than primary, and thus the theory is radically wrong. Following these chapters is one on hinderances to spiritual growth, and one on the combination of religion and culture, in which the author sums up his arguments, and presents those mutual relations which a true theory of human life — physical, mental, and spiritual — should exhibit. It is but little to say that we like the book: we rejoice at its republication in this country, and only wish that those who are so captivated by new theories would be honest enough to read both sides.

THERE is something satisfactory about a date; it seems so positive, so devoid of ambiguity, that the mind rests upon it with composure. When

<sup>1</sup> Culture and Religion in Some of their Relations. By T. C. SHAIRP. New York: Hurd & Houghton. 16mo. pp. 197. \$1.25.



we read attempted interpretations of the prophecies, in which there are nothing but glittering generalities, and vague guessing at fulfillments, we are apt to think that one man's speculation is as good as that of another, and to conclude that such study is profitless. But when a man arranges his facts and figures with real or assumed certainty, and states what will happen, and when, with as much positiveness as he does what *has* happened, we feel an interest in the subject not otherwise possible. So is it with a new exposition of the Book of Daniel.<sup>1</sup> In small compass and clear language, Judge Taylor expounds the prophecies of Daniel in a manner rather startling to the average Bible reader. His fundamental divergence from all former systems of exegesis of this prophecy is in holding that the last six chapters of Daniel, excepting, perhaps, the first seven verses of the seventh chapter, pertain exclusively to visions relating to the Christian dispensation. The famous 1,260 years he makes to end in 1867, as also the 2,400 and odd years from Daniel's prophecy. The papal and European troubles, beginning about 1867 and still in progress, thus form a grand close for the two great prophecies, and a new point of departure for further fulfilment. Passing on thirty years, he reaches another grand epoch, 1897, when begin the restoration of the Jews, and forty-five years as "a time of trouble"; at the end of which, namely, 1942, is the close of the Christian dispensation, and the beginning of the "blessed time" predicted (Matthew xxiv. 30). At that time, too, is "the first resurrection," and "blessed and holy" are all they that have part in it. Then also begin the thousand years, of which period he wisely refrains from giving any explanation other than that in the Apocalypse, only that then will Jesus Christ have unlimited dominion from sea to sea, and from the river to the end of the earth. This much for Judge Taylor's dates. We have not space to give his arguments or his proofs, and can only say that his book is certainly interesting, and his theory of interpretation worthy of examination. For ourselves, we believe that of that day and hour knoweth no man.

<sup>2</sup> We heartily wish there were more readers of good gospel sermons. There are many such sermons within the easy reach of all well-disposed persons. "God's Rescues" are among them. The style has a little too much of the florid for our taste, but it is popular, striking, and taking; and the spirit and ability of these three discourses are admirable. They are founded on Luke xv., "The Lost Sheep, the Lost Coin, and the Lost Son." They are beautifully printed, and make a choice little volume.

<sup>1</sup> The Times of Daniel. An argument by HENRY W. TAYLOR, LL. D. New York: A. D. F. Randolph & Co. 12mo. pp. 208. \$1.25.

<sup>2</sup> God's Rescues: or, the Lost Sheep, the Lost Coin, and the Lost Son. Three discourses on Luke xv. By WILLIAM R. WILLIAMS. New York: Anson D. F. Randolph, 770 Broadway, cor. 9th street. 18mo. pp. 95. 75c.



## HISTORICAL AND BIOGRAPHICAL.

We despaired long ago of ever seeing the second volume of Masson's "Life and Times of Milton,"<sup>1</sup> and looked at our lonely Vol. I. as upon a half-pair of scissors, good, but wanting its complementary member. But Vol. II. now appears, and Vol. III. is to follow without delay. The author has a sublime indifference to the lapse of time between his volumes; he claims that he undertook a great work, and that he intended to take, has taken, and will take, all the time necessary for its proper execution; to which we give him our hearty amen, as a course strongly in contrast with the hasty compilations now so common. The average reader would hesitate to begin a life of Milton occupying three stout octavo volumes; but Milton takes only a small portion of the space. To be sure, he is made the central point around which the history of his times turns, and his biography never before has been so thoroughly and satisfactorily given. The great value of the work is the "times" in which Milton lived and acted, as portrayed by our author. The work is really the contemporary history of England, and, incidentally, of Scotland and Ireland; and the narrative also crosses the ocean to New England, and covering, as it does, one of the most important eras in the world's history, especially interesting to every lover of civil and religious history, it has a rare value and attractiveness. Mr. Masson has not taken his material at second-hand, and he claims that he has made a thorough investigation of original documents never before examined. He has gleaned carefully and well, and he presents the fruits of his labor with a master's hand. When the third (and last) volume shall be published, we expect to have one of the most able and satisfactory works ever issued, and upon a subject that has especial claims upon American readers. As we close the volume, a single remark on Roger Williams catches our eye, which we cannot refrain from quoting: "Still what an experiment he was bent on—that of the organization of a community on the unheard-of principle of absolute religious liberty combined with perfect civil democracy: Organize! Williams and organization were a contradiction in terms! What had he in Providence but turmoil from the first?"

We hope the American publishers of the first volume of this work (Gould & Lincoln) will soon give us an excellent reprint, although we confess that it must take some courage to publish such books in these days, when people dislike to read anything longer than a paragraph.

HUGH MILLER is fortunate in his biographer, and Peter Bayne in his subject. "My Schools and Schoolmasters"<sup>2</sup> was Miller's own account of his life, told in a most interesting manner, and seemed to leave little else to be

<sup>1</sup> The Life of John Milton: Narrated in Connection with the Political, Ecclesiastical, and Literary History of his Time. By DAVID MASSON. London and New York: Macmillan & Co. 8vo. pp. 608. \$4.50.

<sup>2</sup> Life and Letters of Hugh Miller. By PETER BAYNE. Boston: Gould & Lincoln. 2 vols. 12mo.

said. But Mr. Bayne has found abundant material for two volumes, and with an ardent admiration for his subject, has given a biography accurate, complete, and sympathetic. His estimate of Miller's character is just, and he assigns him his proper place as geologist, theologian, and author. With the main facts in Miller's life our readers are familiar. His contributions to geological science were numerous and valuable, and, as they appeared from time to time, uniformly excited the admiration of the best scientific minds in Scotland and England. But it may be doubted whether his contributions to science, great as they were, had the practical and permanent value which attached to his labors as editor of the *Witness*. In that paper he put forth his best energies in the service of the Scotch church, and wielded an influence that was felt throughout the nation. Mr. Bayne does full justice to this portion of Miller's life, and portrays the sturdy leader in a sturdy cause with a master's hand. We know not where else to find so clear an account of the troubles and divisions in the Scotch church. In his enthusiasm, Mr. Bayne is often prolix, and fails to discriminate between that which is merely interesting and that which is really valuable. These are not the days for two-volume biographies, and we think that Mr. Bayne's book, if reduced a half, would have secured a wider reading and a more permanent place in literature. Still, as a fascinating biography of a great man, the memoir is to be highly commended, and we hope its publication will awaken a new interest in Hugh Miller and his writings.

PROBABLY few of our readers are aware that the Quakers of our country were ever slaveholders, and thus defenders of that accursed institution. By reading Whittier's introduction to "The Journal of John Woodman,"<sup>1</sup> they will find this peculiar sect in the same condemnation with others, and if they will read on through this remarkable "Journal," they will learn how much this fearless, faithful, saintly Woodman had to do in enlightening and convincing his people upon this subject, and leading them so early to wash their hands of all connection with it. The "Journal," however, is rather a recital of the travels, labors, spiritual exercises, and successes of Friend Woodman. It will well repay careful reading.

It is not an easy task to write a good biography, even of a very good person. Perhaps, of all literary tasks, this may be reckoned as one of the hardest. And where faithful toil has been bestowed in this direction, criticism is half disarmed, more especially when the author becomes little else than compiler, and lets his subject speak for himself. Certainly the biographer of Dr. Stow had a good subject,<sup>2</sup> and a slight examination

<sup>1</sup> The Journal of John Woodman: with an Introduction by JOHN G. WHITTIER. Boston: James R. Osgood & Co. 1871. pp. 315. \$1.50.

<sup>2</sup> The Model Pastor: a Memoir of the Life and Correspondence of Rev. Baron Stow, D. D., late Pastor of the Rowe Street Baptist Church, Boston. By JOHN C. STOCKBRIDGE, D. D. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1871. pp. 376. \$1.75.

of his work shows unmistakable evidence of no small amount of painstaking. He tells us his material was even too abundant for the limits within which it was deemed wise to bring this book. The first part of the volume is made up largely of extracts from the diary of Dr. Stow, with occasional letters,—recounting his struggles with poverty, with constitutional depression, and with a comparatively feeble health; and yet his courage seems never to have failed him; his faith was strong, and he was often the subject of great peace and joy. He began preaching when very young, and, as many now living can testify, was a very pleasing, and sometimes a very powerful preacher. His long residence in this city, his deserved prominence in the denomination to which he belonged,—Baptist,—his remarkable catholicity among his peers, secured to him a very extensive acquaintance and very warm personal friends outside his own “communion.” While that was “close,” his warm heart, his genial face, and his extended right hand were always open. He was eminently successful in his ministerial labors, both in Portsmouth and in this city. His letters upon the various subjects connected with the educational and missionary work of the Baptist churches, strike us as peculiarly discriminating and wise. It will do any Christian good to read the life of so good a man. We dislike the fine, close print in which alone Dr. Stow permitted to speak in this volume.

“Who were the wise men from the East?”<sup>1</sup> has always been a tantalizing biblical conundrum, so to speak, frequently proposed and never satisfactorily answered. But we are inclined to think that Prof. Francis W. Upham has elucidated the mystery so far as present material for investigation affords facilities. The monograph is well written, is calm and judicial in tone, candid in criticism, and clear and logical in arrangement. The pivotal point of his theory is the word “*East*,” and he shows in a satisfactory manner that the plural and singular *ανατολων* and *ανατολη* mean respectively, the *far East* and *the East*; that the Jews recognized this geographical distinction, and that the far East was the Medi-Persian country beyond the Zagros mountains, and the East was Babylonia. Prof. Upham clearly shows that the “Magi” were no vulgar magicians, but true members of the ancient, sacred order of Persia; he discusses the character and religion of the Persians, the historic relations of the Persians, Chaldeans, and Hebrews, the hope of a Messiah in Syria and the East, the astrological element in the Scripture narrative, the relation of the Persian and Hebrew religions, and, in brief, he examines all points that can have any bearing on the subject, and deduces his conclusion with excellent discrimination. Carefully gathering up the results of his studies, Prof. Upham holds that the wise men were priests of the philosophical Persian religion, and were expecting a prophet who should destroy the kingdom of darkness, Some of these magi were dwelling in Babylonia, and knew of Daniel’s prophecies, and were diligently watching for some sign of the coming deliv-

<sup>1</sup>“The Wise Men:” Who they were and how they came to Jerusalem. By FRANCIS W. UPHAM, LL. D. New York: Sheldon & Co. 12mo. pp. 245. \$1.25.

erer. The book is a model of its kind, and while it explains a mystery, it does so in so pleasing, scholarly, and refined a manner, as to captivate the reader.

#### SCIENTIFIC AND EDUCATIONAL.

A VALUABLE service has been done, both to religion and science, by the publication of a series of lectures on the antiquity and unity of the human race,<sup>1</sup> delivered before the Lowell Institute in the winter of 1866-7, by Rev. Ebenezer Burgess. Mr. Burgess's residence in India, his thorough knowledge of its literature and religion, his rare philological and scientific attainments, gave to him great advantages over many writers and speakers on similar topics. In discussing the antiquity of man, he first presents the scriptural and other systems of chronology. He then takes up the argument from history, and examines our sources of knowledge, — from Egypt, Greece, and Rome, the Chaldeans, the Hindus, and the Chinese. Following this are the arguments from Ethnology, Physiology, Language, Tradition, Mythology, and Geology, all of which confirm the Scripture chronology of the antiquity of man. Into each of these divisions of his work, Mr. Burgess brings and carefully arranges a vast amount of critical knowledge, and evinces a more thorough acquaintance with his subject than can of truth be said of more pretentious writers. As a whole, the book is a valuable contribution to scientific and religious literature, and it is especially practical from the fact that its language and style are such as to bring these learned topics within the easy comprehension of intelligent readers. The Appendix to the volume is a necessary and invaluable complement, consisting as it does of tables, chronologies, and various scientific gleanings, all having intimate relation to the subjects treated in the main body of the book, and indispensable to its clear understanding.

It should here be said that the author was called to his rest before he had completed the preparation of his book for the press. It has been edited by Rev. I. P. Warren, D. D., formerly of the Tract Society, who has apparently performed his difficult task with a careful endeavor to carry out the views and intentions of the author. For ourselves, we should have preferred the work as left by the author, in twelve lectures, rather than to have hazarded a division into chapters, and a continuous treatment of the subject. Such a radical change necessitates a certain amount of rearrangement of material and revision of language, and only a thorough acquaintance with the topics discussed could prevent even the most careful editor from making mistakes, and committing the author to views which he never entertained. We do not say this because we have detected any such mistakes, but because of the general risk in such cases. As a compendium and clear presentation of the soundest modern scholarship on the subject of the antiquity of man and the unity of the human race, this book should be owned and read by all who would talk or write intelligently on these topics. As a vindication of the Scripture system we consider it one of the most valuable books of the day.

<sup>1</sup> What is Truth? an Inquiry into the Antiquity and Unity of the Human Race; with an Examination of Recent Scientific Speculations on those Subjects. By Rev. EBENEZER BURGESS. Boston: Israel P. Warren. 12mo. pp. 424.

## EDITORS' TABLE.

A CORRESPONDENT sends us the following biographical memorandum, which, we think, will interest our readers:—

"In the extreme southeastern corner of the town of East Haddam, Ct., stand the remains of a very old farm-house. The general desolation of the premises does not suggest to the visitor that it was once the residence of a wealthy farmer; and yet if you enter, the wainscoating and finish of the rooms show that it was completed at considerable expense. Now, no building remains but the house itself, and with doors, windows, floors, and stairs gone, it is hardly safe to be explored.

"That house was the birthplace of Dr. Edward Dorr Griffin.

"Professor Park has said that the 'real glory' of Haddam is not in its fisheries, its navigation, its manufactories, or granite quarries. It is 'a representative region.' The hard soil, the bracing air, the pure waters of New England have done much; but religious habits have done more to set in motion influences that are widely felt.

"Within the limits of what originally was Haddam, Brainerd, Emmons, and Griffin were born.

"The house of which we speak was Griffin's early home, and bears upon its walls marks of his skill. There is a tradition that a travelling artist was employed to ornament the walls of the parlor, and that young Griffin was tempted to exercise his skill upon the walls of the spare chamber above. The painting of the artist is nearly effaced, while the colors upon the room above are quite as bright as ever.

"Dr. Griffin received his middle name from his mother, who was a Dorr, and a native of Old Lyme. The ancestor of the Dorr family (which yet remain in Lyme) was a man of considerable influence in the town and parish. He was the leader of the 'opposition' in parish matters. He was a man of intellect and strong will, but not a friend to vital religion, and wished to continue the control in parish affairs which he and those of a like spirit had long held. There were two causes for the great influence of worldly men in this respect. First, the town had early secured the minister, and for many years there was no church. The first minister preached, upon this plan, twenty-eight years before the opposition to his installation was overcome. The second cause was the wide-spread degeneracy of the church and ministry. The 'half-way covenant' had brought many unconverted men into *that* church as well as many others. One of its pastors, Jonathan Parsons, preached there several years before he became a truly converted man, whose subsequent earnestness and success aroused the opposition of worldly men both within and without the church. The tradition is, that once in the history of the church, and while Mr. Dorr was, with his sycophants, able to control its business affairs, an effort was made to settle a minister. At a meeting held for the purpose or extending a call to a man of piety, he was present to defeat the object, and there was great despondency on the part of the good over the prospects. Mr. Dorr had spoken his sentiments, and others seemed to think it useless to reply, till an old gentleman, somewhat eccentric, in whose veins flowed the blood of the Huguenots, arose to speak. He remarked that he had looked forward to that meeting with intense interest; that he had left his work that day at an early hour; had walked a long distance, and had sat there upon his seat a long time thinking upon the state of things in the parish. While in deep and anxious thought he had seen a sort of vision, which he would relate.

"I seemed to fall asleep upon my seat here," he said, "and dreamed that I was in the other world. The dread realities of the future opened before me. I saw the world of light and glory, and" (speaking with great seriousness) "the world of eternal woe. I entered the abode of lost spirits. I saw the inhabitants of the land of despair. I cannot unfold it all; but there seemed to be messengers coming and going, and tidings were coming in from all parts of the universe.

"I saw a messenger narrating something to one who seemed to have a responsible position, who with alarm arose from his seat, and called for his hat and cane, saying that he had just learned that the people of Lyme were about to settle a minister, and he must put a stop to it. As he was about to start, another and a superior being, perhaps Satan himself, waved his hand to him and said, 'You need not go to Lyme. It is not at all necessary. My faithful servant Dr. Dorr is there, and if he cannot put a stop to it, who can?'

"The effect of the old man's speech was electric. Serious countenances were quickly changed, and a roar of laughter followed. The measure was carried, and Lyme secured a settled pastor. Mr. Dorr was ever afterwards called 'My sarvent Dorr,' and so are his descendants, sometimes, when they exhibit certain family traits. It is said Dr. Griffin enjoyed telling this story of his maternal grandfather."

WE give in this number a verbatim copy of two early Catalogues of Andover Theological Seminary, the existence of which we doubted at the time of our last issue. The whole series of catalogues is now complete, except for 1810, 1811, and 1812. From success already achieved, we do not now despair in our antiquarian researches of being able to unearth even these.

THE Baptists in this country who are in favor of open communion have commenced the publication of a weekly paper, issued simultaneously from New York and Chicago, called "The Baptist Union." It is a good-sized double sheet, and ably conducted. It is significant that the editors speak of Rev. J. Hyatt Smith, Rev. C. H. Malcom, and others, as "enduring a moral persecution for their love of Christian liberality, which is often more trying and hard to endure than the physical tortures of ancient days." They, however, record the testimony of a pastor, that "the Baptist leaders will soon wake up to the fact that the whole denomination is honeycombed with open communion views."

A NUMBER of book notices, for want of space, are obliged to lie over to the October number.

## CONGREGATIONAL QUARTERLY RECORD, 1871.

## CHURCHES FORMED.

1871.

AMITY, Mo., 14 members.  
 ARKANSAS CITY, Kan., 20 members.  
 ASHLAND, Neb., May 28, 8 members.  
 ATLANTA, Cal., Mar. 19.  
 BONHOMME, Dak. Ter.  
 CAPIOMA, Kan., 10 members.  
 CEDAR BLUFFS, Neb., May 16.  
 CHEROKEE, Cal., April 9, 12 members.  
 CROTON, Mich., June 4, 6 members.  
 DRY CREEK, Kan. (Welsh).  
 ELDRED, Neb., May 17.  
 HARRISON, Wis., April 26.  
 LAWRENCE, (near) Kan., 33 members.  
 MAYWOOD, Ill., Mar. 12, 14 members.  
 NEOSHO FALLS, Kan., 23 members.  
 READING, Kan. (Welsh).  
 SAND CREEK, Neb., May 18.  
 SONOMA, Cal., May 2, 14 members.  
 St. MARY'S, Io., April 2, 15 members.  
 STOTHER, Kan., 18 members.  
 SUBLETTE, Ill., April 9, 30 members.  
 UNION, Io., April 16, 6 members.  
 VINELAND, N. J., May 24, 24 members.  
 WAMEGO, Kan., June 8, 12 members.  
 WAVERLY, Minn., April 9.  
 WESTMORELAND, Kan.

## MINISTERS ORDAINED.

1871.

BUSH, FREDERICK W., to the work of the Ministry in Lyonsville, Ill., May 16. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.  
 CLOSSEN, J. T., to the work of the Ministry in Bowen's Prairie, Io., June 10. Sermon by Rev. Joel S. Blugham, D. D., of Du buque.  
 COOLIDGE, CHARLES E., to the work of the Ministry in Holyoke, Mass., May 24. Sermon by Rev. Samuel G. Buckingham, D. D., of Springfield. Ordaining prayer, by Rev. Aaron M. Colton, of Easthampton.  
 DE FOREST, JOHN K. H., over the Ch. in Mount Carmel, Ct.  
 EASTMAN, EDWARD P., over the Ch. in North Conway, N. H., April 20. Sermon by Rev. David B. Sewall, of Fryeburg, Me. Ordaining prayer by Rev. Ernest F. Borchers, of North Bridgton, Me.  
 EWELL, JOHN L., over the Ch. in Clinton, Io., May 4. Sermon by Rev. H. A. Stinson, of Minneapolis, Minn. Ordaining prayer by Rev. Lucius Curtis, of Lyons.  
 GIDDINGS, WILLIAM, to the work of the Ministry in —, Neb., April 30. Sermon by Rev. James G. Merrill, of Topeka, Kan.  
 GRAVES, JAMES TAYLOR, to the work of the Ministry in Austin, Minn., April 13. Sermon by Rev. James W. Strong, of Carleton College.  
 HALL, MARTIN S., to the work of the Ministry in Jefferson, Ill. Sermon by Rev. Edward P. Goodwin, D. D., of Chicago.  
 HARWOOD, CHARLES E., over the Ch. in Orleans, Mass., June 7. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Or-

paining prayer by Rev. Samuel Fairley, of Wellfleet.

KENT, EVARTS, over the Ch. in Michigan City, Ind., May 23. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary.  
 LYMAN, PAYSON W., over the Ch. in Belchertown, Mass., May 10. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Ordaining prayer by Rev. William A. Stearns, D. D., of Amherst College.  
 MEAD, HENRY B., over the Ch. in Terryville, Ct., June 7. Sermon by Rev. Timothy Dwight, D. D., of Yale Seminary.  
 PHILLIPS, JOHN, to the work of the Ministry in Washara, Kan. Sermon by Rev. Jared W. Fox, of Ridgeway.  
 SMITH, THOMAS S., to the work of the Ministry in Concord, Ill., March 21. Sermon by Rev. Lyman Whiting, D. D., of Janesville, Wis.  
 SNELSON, FLOYD, to the work of the Ministry in Atlanta, Ga., May 16. Sermon by Rev. Enoch E. Rogers, of Macon.  
 STARR, EDWARD C., to the work of the Ministry in Waseca, Minn., March 30. Sermon by Rev. Edward Brown, of Medford.  
 STONE, B. N., over the Ch. in London, N. H., June 6. Sermon by Rev. S. Leroy Blake, of Concord. Ordaining prayer by Rev. Stephen S. Morrill, of Henniker.  
 TOWLE, JAMES A., to the work of the Ministry in Ashtabula, O., April 14. Sermon by Rev. Hiram C. Hayden, of Painesville. Ordaining prayer by Rev. Sereno W. Streeter, of Austinburg.  
 WHITNEY, JOEL F., to the work of the Ministry in Wadham's Mills, N. Y., May 3. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College. Ordaining prayer by Rev. Willard Child, D. D., of Crown Point.  
 WILLIAMS, WILLIAM D., to the work of the Ministry in Braceville, Ill.  
 WILLIAMS, W., over the Ch. in Sheffield, N. B., May 2.

## MINISTERS INSTALLED.

1871.

ABBE, Rev. FREDERICK R., over the Cottage St. Ch., Dorchester, Mass., May 10. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. George W. Blagden, D. D., of Boston.  
 BEARD, Rev. AUGUSTUS F., over the Plymouth Ch. in Syracuse, N. Y., May 30. Sermon by Rev. Stephen S. N. Greeley, of Oswego. Installing Prayer by Rev. Jeremiah Butler, of Fairport.  
 BENNETT, Rev. JOSEPH L., over the Plymouth Ch. in Indianapolis, Ind., April 30. Sermon by Rev. Addison Ballard, D. D., of Detroit, Mich.  
 BISSELL, Rev. OSCAR, over the Ch. in Marlboro, Ct., March 29. Sermon by Rev. Samuel G. Willard, of Colchester. Installing Prayer by Rev. Hiram Bell, of Westchester.  
 BOYNTON, Rev. C. F., over the Ch. in Eldora, Io.



- BRECKENRIDGE, Rev. DANIEL M., over the Ch. in Clinton, Wis., Mar. 29. Sermon by Joseph Collie, of Delavan.
- BREMNER, Rev. DAVID, over the 1st Ch. in Derry, N. H., April 28. Sermon by Rev. J. Henry Thayer, of Andover Seminary. Installing Prayer by Rev. Leonard S. Parker, of Ashburnham, Mass.
- BYINGTON, Rev. SWIFT, over the 1st Ch. in Exeter, N. H., June 2. Sermon by Rev. Alexander McKenzie, of Cambridge, Mass. Installing Prayer by Rev. Isaac C. White, of Newmarket.
- CHADDOCK, Rev. EMORY A., over the Ch. in Union City, Mich., May 3. Sermon by Rev. Jesse W. Hough, of Jackson. Installing Prayer by Rev. W. C. Porter.
- CHAPMAN, Rev. CHARLES, over the Zion Ch. in Montreal, P. Q., May 10.
- CROSWELL, Rev. MICAH S., over the Ch. in Sonoma, Cal., May 2. Sermon and Installing Prayer by Rev. Andrew L. Stone, D. D., of San Francisco.
- DAVIES, Rev. DAVID, over the Ch. in Brookfield, O., April 1.
- DODGE, Rev. JOHN, over the Ch. in New Braintree, Mass., May 3. Sermon by Rev. Samuel T. Seelye, D. D., of Easthampton. Installing Prayer by Rev. Edwin Smith, of Barre.
- EASTMAN, Rev. LUCIUS R., Jr., over the Plymouth Ch. in Framingham, Mass., June 8. Sermon by Rev. William A. Stearns, D. D., of Amherst College. Installing Prayer by Rev. Lucius K. Eastman, of Boston.
- FOSTER, Rev. ADDISON P., over the Ch. in Malden, Mass., March 29. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Albert H. Plumb, of Chelsea.
- FREAR, Rev. WALTER, over the Fort St. Ch. in Honolulu, S. I., March 28.
- GREENLEAF, Rev. JOSÉPH, Jr., over the Ch. in New Canaan, Ct., March 21. Sermon by Rev. Richard B. Thurston, of Stamford.
- HEKRICK, Rev. Samuel E., over the Mt. Vernon Ch. in Boston, Mass., April 12. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing Prayer by Rev. Edward N. Kirk, D. D., of Boston.
- HOWE, Rev. BENJAMIN, over the Ch. in Linebrook, and Rowley, Mass., May 3. Sermon by Rev. John Pike, D. D., of Rowley. Installing Prayer by Rev. William H. Pierson, of Ipswich.
- JEWETT, Rev. HENRY E., over the Ch. in Redwood, Cal., April 11. Sermon by Rev. Israel P. Dwinell, D. D., of Sacramento. Installing Prayer by Rev. Andrew L. Stone, D. D., of San Francisco.
- JONES, Rev. D. I., over the Columbia Ch. in Cincinnati, O., April 16. Sermon by Rev. Henry D. Moore, of Cincinnati.
- KELLOGG, Rev. EIKASUS M., over the Ch. in Lyme, N. H., May 24. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester. Installing Prayer by Rev. Jonathan Clement, D. D., of Norwich, Vt.
- LAMSON, Rev. CHARLES M., over the Salem St. Ch. in Worcester, Mass., May 3. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Ebenezer Cutler, D. D., of Worcester.
- LEWIS, Rev. RICHARD, over the Ch. in Belleville, Ont.
- MCLEAN, Rev. James K., over the Ch. in Hampton, N. H., Dec. 15. (Incorrectly reported in April.)
- MERRILL, Rev. John L., over the Ch. in Marlboro, N. H., May 2. Sermon by Rev. Levi H. Cobb, of Springfield, Vt. Installing Prayer by Rev. John F. Norton, of Fitzwilliam.
- MORSE, Rev. CHARLES F., over the Ch. in Phillipston, Mass., May 17. Sermon by Rev. Temple Cutler of Athol.
- MUNGER, Rev. THEODORE T., over the Elliot Ch. in Lawrence, Mass., June 14. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Charles M. Hyde, of Haverhill.
- RICH, Rev. ALONZO B., D. D., over the Ch. in West Lebanon, N. H., May 17. Sermon by Rev. Charles R. Palmer, of Salem, Mass.
- ROBBINS, Rev. SILAS W., over the Ch. in Manchester, Ct., June 8. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing Prayer by Rev. George A. Oviatt, of Talcottville.
- ROBIE, Rev. BENJAMIN A., over the Ch. in Wilmington, Mass., April 13. Sermon by Rev. Edward A. Rand, of South Boston. Installing Prayer by Rev. Leander Thompson, of North Woburn.
- SCUDDEK, Rev. HENRY M., over the Ormond Place Ch. in Brooklyn, N. Y., April 23. Sermon by Rev. Merrill Richardson, of New York. Installing Prayer by Rev. J. H. Brodt, of Brooklyn.
- SMITH, Rev. CHARLES B., over the Ch. in Mattapoisett, Mass., April 13. Sermon by Rev. Alonzo H. Quint, D. D., of New Bedford. Installing Prayer by Rev. Leander Cobb, of Marion.
- STEVENS, Rev. MOODY A., over the Ch. in Cohasset, Mass., April 18. Sermon by Rev. Edwin B. Webb, D. D., of Boston.
- STONE, Rev. HARVEY M., over the Ch. in Rochester, N. H., May 18. Sermon by Rev. Silvanus Hayward, of South Berwick, Me.
- STREET, Rev. GEORGE E., over the 24 Ch. in Exeter, N. H., March 30. Sermon by Rev. John O. Fiske, D. D., of Bath, Me. Installing Prayer by Rev. Alvan Tobey, D. D., of Durham.
- STURTEVANT, Rev. JULIAN M., Jr., over the Ch. in Ottawa, Ill. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.
- THOMPSON, Rev. C. H., over the University Ch. at Straight University, La., April 9. Sermon by Rev. Joseph L. Healy, of Straight University.
- THURSTON, Rev. JOHN R., over the Ch. in Whitinsville, Mass., April 20. Sermon by Rev. Richard B. Thurston, of Stamford, Ct.
- WRIGHT, Rev. ABIEL H., over the State St. Ch. in Portland, Me., April. Sermon by Rev. William Carruthers, of Calais.

#### MINISTERS DISMISSED.

1871.

- BAILEY, Rev. GEO. H., from the Ch. in Newport, Vt., April 25.
- BELL, Rev. JAMES M., from the Ch. in Watertown, Mass., May 23.
- BURNELL, Rev. T. C., from the Ch. in Huntsburgh, O., April 1.
- BURNHAM, Rev. CHARLES, from the Ch. in Meredith Village, N. H., April 19.



BYINGTON, Rev. SWIFT, from the Ch. in Stoneham, Mass., April 20.  
 CHICKERING, Rev. JOHN W., from the 2d Ch. in Exeter, N. H., March 30.  
 CLARK, Rev. FREDERICK G., D. D., from the Ch. in Greenwich, Ct., May 23.  
 CLARK, Rev. PERKINS A., from the Ch. in Mitineague, Mass., April 18.  
 CRAGIN, Rev. C. C., from the Ch. in Owatonna, Minn., May 11.  
 EASTMAN, Rev. LUCIUS R., Jr., from the Ch. in East Somerville, Mass., May 22.  
 FAIRBANK, Rev. FRANCIS G., from the Ch. in Westminster, East, Vt., May 1.  
 GILMAN, Rev. EDWARD W., from the Ch. in Stonington, Ct., April 25.  
 GLADDEN, Rev. WASHINGTON, from the Ch. in North Adams, Mass., March 23d.  
 HALLIDAY, Rev. JOSEPH C., from the Ch. in Oakham, Mass., April 27.  
 HAWKES, Rev. WINFIELD S., from the Ch. in Wapping, Ct., March 22.  
 JAMESON, Rev. EPHRAIM O., from the Ch. in Amesbury and Salisbury, Vt., May 24.  
 JONES, Rev. JESSE H., from the Ch. in Natick, Mass., May 16.  
 LAMSON, Rev. CHARLES M., from the Porter Ch. in North Bridgewater, Mass., April 11.  
 MORRISON, Rev. SAMUEL, from the Ch. in Portland, Me., April 19.  
 PALMER, Rev. CHARLES M., from the Ch. in Harrisville, N. H., Mar. 20.  
 ROBERTS, Rev. BENNETT, from the Ch. in Buckingham, Io.  
 ROBIE, Rev. BENJAMIN A., from the Ch. in Waterville, Me., March 13.  
 ROBINSON, Rev. WILLIAM A., from the Ch. in Barton, Vt., April 23.  
 ROBBINS, Rev. SILAS W., from the Ch. in East Haddam, Ct., June 1.  
 TENNEY, Rev. CHARLES, from the Pavilion Ch. in Biddeford, Me., May 22.

#### MINISTERS MARRIED.

1871.

BELL—FREEMAN. In Plainfield, N. H., May 24, Rev. Robert C. Bell, of Bethel, Ct., to Miss Frances R. Freeman.  
 HERRICK—WHEELER. In New Haven, Ct., Rev. E. H. Herrick, of Middle Haddam, to Miss P. G. Wheeler.  
 HOPELY—PRENTICE. In Norwich, Ct., April 19, Rev. Samuel Hopely to Miss Mary B. Prentice, both of Norwich.  
 LANMAN—WILLISTON. In Easthampton, Mass., May 17, Rev. Joseph Lanman, of Windham, N. H., to Miss Clara Williston, of Easthampton.  
 REED—BLISS. In Lansingburg, N. Y., May 30, Rev. Edward A. Reed, of Springfield, Mass., to Miss Mary A. Bliss.

SMITH—FAIRBANK. In Concord, Ill., March 21, Rev. Thomas S. Smith, Missionary to Ceylon, to Miss Emily Fairbank.

#### MINISTERS DECEASED.

1871.

ARNOLD, Rev. SETH S., in Ascutneyville, Vt., April 3.  
 BURNHAM, Rev. AMOS W., D. D., in Keene, N. H., April 9, aged 79 years.  
 CILLEY, Rev. JOSEPH L., in Camden, Me., aged 68 years.  
 COE, Rev. NOAH, in New Haven, Ct., May 9, aged 85 years.  
 GOULD, Rev. WILLIAM, in Pawtucket, R. I., May 1, 78 years.  
 KINGSBURY, Rev. EDWARD P., in Newton Centre, Mass., April 4, aged 29 years.  
 KNIGHT, Rev. ZEBULON S., in South Berwick, Me., March 24.  
 MOORE, Rev. HUMPHREY, D. D., in Milford, N. H., April 9, aged 92 years.  
 PAYSON, Rev. JOSHUA P., in Abington, Ct., April 22, aged 70 years.  
 SAWYER, Rev. BENJAMIN, in Salisbury, Mass., March 26, aged 89 years.  
 SMITH, Rev. GEORGE M., in Hickory Corners, Mich., April 2, aged 39 years.  
 SPETTIGUE, Rev. CHARLES, in Leroy, Mich., May 12, aged 45 years.  
 WOODMAN, Rev. Henry A., in Newburyport, Mass., Jan. 21, aged 55 years.

#### MINISTERS' WIVES DECEASED.

1871.

BODWELL, Mrs. NANCY, wife of the late Rev. Abraham, in Sanbornton, N. H., April 1, aged 83 years.  
 CLARK, Mrs. MARY C., wife of Rev. William, in Amherst, N. H., April 7, aged 72 years.  
 DUDLEY, Mrs. —, wife of Rev. John L., in Milwaukee, Wis., June 3.  
 FERGUSON, Mrs. MARGARET S., wife of the late Rev. John, in New Haven, Ct., May 6, aged 76 years.  
 HALL, Mrs. M. LOUISA BATES, wife of Rev. Alexander, in Collinsville, Ct., March 28.  
 HARMON, Mrs. LUCY M., wife of Rev. Elijah, in Buckland, Mass., June 1, aged 32 years.  
 KITREDGE, Mrs. SARAH B., wife of Rev. Charles B., in Westboro, Mass., March 25, aged 55 years.  
 MANN, Mrs. Catharine, wife of Rev. Joel, in New Haven, Ct., May 20, aged 83 years.  
 THURSTON, Mrs. PRUDENCE B., wife of the late Rev. David, in West Springfield, Mass., May 27, aged 85 years.

## AMERICAN CONGREGATIONAL ASSOCIATION.

## BUSINESS MEETING.

THE Eighteenth Annual Meeting of the American Congregational Association (agreeably to notice in the Congregationalist) was held May 30, 1871, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. William A. Stearns, D. D., President of Amherst College.

The minutes of the last Annual Meeting were read and approved.

The Annual Reports of the Directors, of the Library Committee, and the Treasurer were read, accepted, and referred to the Board of Directors for publication.

The following officers were chosen for the ensuing year:—

*President.*

HON. EDWARD S. TOBEY, Boston.

*Vice-Presidents.*

HON. WILLIAM W. THOMAS, Portland, Me.  
Rev. NATHANIEL BOUTON, D. D., Concord, N. H.  
Hon. WILLIAM C. CLARKE, Manchester, N. H.  
Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.  
Rev. JACOB IDE, D. D., Medway, Mass.  
Rev. SETH SWEETSER, D. D., Worcester, Mass.  
Hon. SAMUEL WILLISTON, Easthampton, Mass.  
Rev. THOMAS SHEPARD, D. D., Bristol, R. I.  
Hon. AMOS C. BARSTOW, Providence, R. I.  
Rev. LEONARD BACON, D. D., New Haven, Conn.  
Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.  
Hon. CALVIN DAY, Hartford, Conn.  
Rev. JOSEPH P. THOMPSON, D. D., New York City.  
Rev. RAY PALMER, D. D., New York City.  
Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.  
Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.  
Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.  
Rev. NATHANIEL A. HYDE, Indianapolis, Ind.  
Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.  
Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.  
Hon. CHARLES G. HAMMOND, Chicago, Ill.  
A. FINCH, Esq., Milwaukee, Wis.

Rev. TRUMAN M. POST, D. D., St. Louis, Mo.  
 Rev. JESSE GUERNSEY, Dubuque, Iowa.  
 Rev. GEORGE MOOAR, D. D., Oakland, Cal.  
 Rev. HENRY WILKES, D. D., Montreal, Que.

*Directors.*

Hon. EDWARD S. TOBEY, Boston. Hon. RUFUS S. FROST, Chelsea.  
 JOHN FIELD, Esq., Arlington. J. RUSSELL BRADFORD, Esq., Boston.  
 Rev. ALONZO H. QUINT, D. D., New Bedford. Wm. C. STRONG, Esq., Brighton.  
 Rev. H. M. DEXTER, D. D., Boston.  
 EZRA FARNSWORTH, Esq., Boston. HENRY D. HYDE, Esq., Boston.  
 SAMUEL D. WARREN, Esq., Boston. Rev. S. B. TREAT, Boston.  
 SAMUEL JOHNSON, Esq., Boston. Rev. JOHN O. MEANS, Boston.  
 Rev. EDWIN B. WEBB, D. D., Boston.

*Corresponding Secretary and Librarian,*

REV. ISAAC P. LANGWORTHY, Chelsea.

*Recording Secretary,*

REV. DANIEL P. NOYES, Longwood.

*Treasurer,*

JAMES P. MELLEDGE, Esq., Cambridge.

*Auditor,*

JULIUS A. PALMER, Esq., Boston.

---

The following votes, offered by J. Russell Bradford, Esq., were unanimously adopted:—

WHEREAS, Rev. Rufus Anderson, D. D., after serving this Association as a Director from its formation to the present time, now requests that his name may be dropped from its list of officers:

*Voted*, That in acceding to his request, this Association would be unjust to its history if it failed to acknowledge the long-trying and faithful services of Rev. Dr. Anderson, services guided by consummate wisdom and warm-hearted Christian love.

*Voted*, That the sincere thanks of this Association be, and hereby are, tendered to Dr. Anderson on his retirement from office, and at the same time we tender to him our best wishes for his continued usefulness and happiness.

Adjourned to 7½ o'clock, P. M.

## EIGHTEENTH ANNUAL REPORT

OF THE

**American Congregational Association.**

WITH devout thanks to Almighty God, and assured hope, the Directors of the American Congregational Association present their Eighteenth Annual Report. The past has been a year of earnest work, and not without pleasing success. While all has not been attained that is desired, and indeed is essential to the full realization of the benefits of what has been secured, yet a decidedly good beginning has been made. Advantage has been taken of the memorial year. Circulars were issued and sent to all our Congregational churches in the very beginning of our jubilee efforts, urging the one generous memorial offering from every church. Subsequently, a fuller statement was prepared and printed, upon a blank page of which a letter was written; and more than two thousand of these were sent to the churches that had taken no collections for the Congregational house. Appeals have been published in the religious papers in sympathy with this object, the most of which have given favorable notices of their own; especially is this true of the Congregationalist of this city. The Corresponding Secretary has visited and addressed memorial meetings, associations, and conferences, wherever they could be reached, and has presented this subject from one to three times on the most of the Sabbaths of the year. It is believed that no reasonable effort has been spared to awaken a responsive interest in this too long neglected object.

## SITE.

The inquiry, "Has a site been selected and secured for the contemplated building?" was a very natural, general, and early inquiry. The inability to answer in the affirmative was found and felt to be a decided hinderance to the repeated appeals that were sent forth. And it had been for some years before this Board an object of no little solicitude. To accommodate our now not small, but rapidly increasing library, and the benevolent societies, to which the Con-

gregational churches contribute, that have offices in this city, the site must be large and central, and of easy access from the different points of compass. To secure such a place may seem easy to those who have made no trial; but to those brokers who have been on the alert to find it so as to secure the commission, to the large especial committee, and indeed to this entire Board,—which has been a committee of the whole on this subject,—it has not only not been easy, but has been extremely and unexpectedly difficult.

After the refusal of the Gardner estate had been secured, an unlooked-for overture was made for the purchase of the adjoining estate above, known as the Somerset Club-house. This added to the Gardner estate would give a good business front of over one hundred feet on Beacon Street, and of nearly the same distance on Somerset Street. Moreover, it was found that only a comparatively small outlay would be required to change this building so as to fit it for the purposes to which it was to be devoted. This was purchased in the full hope that sufficient means could be made available to warrant the purchase of the Gardner estate also, before the time of its "refusal" should expire. By the personal and patient efforts of the chairman of the committee on subscriptions, the chairman of this Board, and of other members, money and reliable pledges were secured to the amount of over \$150,000; and on this as a foundation, the Gardner estate was purchased, thus securing an admirable site, as favorably situated and as well adapted to the great purposes of this Association as any that has been within its probable if not possible reach. It is high, light, pleasant, and central between depots, having fair commercial facilities, and yet not on, though near, the crowded, noisy, and great thoroughfares of the city. The cost of the two estates as they now are, is \$292,000, and they contain over thirteen thousand square feet of land. It will require \$100,000, and perhaps a small sum over, to cover the unoccupied land, and change the present buildings so as to make them every way available,—the library part completely fire-proof,—making the entire cost about \$400,000, giving us a property well worth a half a million of dollars, which, if rented entirely for ordinary business purposes, would pay a liberal interest on that amount.

#### OBJECTIONS.

But it has been often asked, "Why not go up to the South End, where a site could be bought for a fifth of the amount paid here?" Let it be answered, 1st—That no persons in the world could be

more anxious or interested to secure the cheapest site that would at all meet the case, than this very Board, on whom rests the responsibility of securing, in some way, the money with which to pay for it. But then this matter of location has been examined, reexamined, discussed and re-discussed in Committee, in Board, in public and private; and this site has been selected, not only because it is on the whole very good, but because it was the only one available upon which success was assured. Let it be answered, 2d — That not one of the benevolent societies would go so far from the centre of arrivals in the city, as that would carry them quite away from their contributors and friends, whose convenience they must subserve; and thus one of the great ends of having the Congregational House at all would be utterly defeated. 3d — On a careful estimate, it was found that it would require actually a larger sum given, necessarily, by our churches, to secure even a suitable library building alone on the cheap site, and provide for its necessities, than on the one chosen, as a considerable portion of the original cost in the latter case can be met by rentals from stores below and rooms above. And, 4th — Because either extreme of the city would place the building so out of the convenient reach of the great mass of those for whose benefit it was especially designed, as utterly to defeat the creation of a centre of correspondence and a Congregational Home, at all. It is confidently believed that the real friends of this object will see that the course now adopted by this Board, after so much deliberation, consultation, and comparison of views, is wise and economical, and that a kind Providence, in leading to the purchase made, has been more propitious than any one had dared to anticipate.

#### FUNDS.

Having now a location so favorable, with buildings that can so quickly, and at comparatively so small a cost, be made completely available, and as yet in possession of only \$159,000, — less than one half the needed sum to pay for the property ready for occupancy, — the question of funds is still one of deep and pressing interest. It is a question that must be answered. The hull of our ship is built and launched, but is not only utterly useless, but the interest of her cost will quickly consume her value unless she is rigged, laden, and fitted for a prosperous voyage. A few friends have given liberally and largely for this object. A few churches have done the same: But, as will be seen by the Treasurer's report and the tabular statement

below, the number of contributing individuals and churches, as compared with our membership, is very small. There have contributed, in

Maine, . . .	11 ch's, —	Individuals in 11 ch's, —	Tot. ch's in Maine, 241
New Hampshire 32	" —	" " 12 " —	" " " " 185
Vermont, . . 22	" —	" " 5 " —	" " " " 199
Massachusetts, 172	" —	" " 15 " —	" " " " 502
Rhode Island, 11	" —	" " 00 " —	" " " " 25
Connecticut, . 35	" —	" " 9 " —	" " " " 290
New York, . . 18	" —	" " 5 " —	" " " " 256
New Jersey, . 00	" —	" " 00 " —	" " " " 16
Pennsylvania, 3	" —	" " 00 " —	" " " " 70
Ohio, . . . 3	" —	" " 3 " —	" " " " 210
Indiana, . . 00	" —	" " 00 " —	" " " " 26
Illinois, . . . 9	" —	" " 9 " —	" " " " 244
Michigan, . . 5	" —	" " 4 " —	" " " " 177
Wisconsin, . . 2	" —	" " 3 " —	" " " " 164
Minnesota, . . 3	" —	" " 3 " —	" " " " 70
Iowa, . . . 8	" —	" " 7 " —	" " " " 177
Missouri, . . 3	" —	" " 00 " —	" " " " 61
Nebraska, . . 1	" —	" " 00 " —	" " " " 23
Kansas, . . . 10	" —	" " 1 " —	" " " " 60
California, . . 2	" —	" " 00 " —	" " " " 56
Oregon, . . . 1	" —	" " 1 " —	" " " " 8
Texas, . . . 1	" —	" " 00 " —	" " " " 3

Maryland, 1 church; Washington, D. C., 1; Virginia, 4; North Carolina, 3; Georgia, 4; Alabama, 3; Mississippi, 2; Louisiana, 12; Tennessee, 4; Kentucky, 3; Dakota, 4; Wyoming, 1; Colorado, 6; Washington Territory, 1; and nothing given from either.

Thus it will be seen that out of 3,121 Congregational churches, only 434, or less than one in seven, have given, either as churches or individuals in them. It will be seen also, by reference to the reports of contributions, that our smaller and more remote churches are best represented. Iowa surpasses Illinois; Minnesota, Wisconsin and Michigan; and Kansas bids fair to be the banner Western State. In New England, Rhode Island handsomely leads her much larger neighbors, both Connecticut and Massachusetts. It is known, however, that a goodly number of the more able, as well as some of the less able churches, are arranging to take subscriptions for this object at an early day.

It may be of interest to the churches away from this region, to know that of the amount received and pledged up to date, \$159,000, less than fifty thousand dollars have been paid and pledged outside of Boston and immediate vicinity. It is hoped, therefore, that none will longer wait for Boston to respond. Both her gifts and her efforts mean success. And while something more may be secured

from here, the remaining seventy to one hundred thousand dollars, so much needed, must be looked for from the, thus far, non-giving individuals and churches in Massachusetts, in New England, and throughout our country.

It does appear to the members of this Board, that they have the right to ask, and to urge every Congregational minister, whose people have not made one fair gift for the Congregational House, so to bring this subject before them that they will see its importance and respond. They will never be asked to repeat it. It is one, and only one, generous gift that is asked of any church, and THIS MUST BE ASKED OF EVERY CHURCH, — such a gift as its members will wish to see, and have posterity see, upon our memorial record, which is being made up and to be kept in these archives. It must be a small gift from many of these churches, it is well known. In all such cases, let it be a small gift. A single slate, or a brick, is an essential part of the great whole. The little, just formed, missionary church of Corpus Christi, Texas, sends three dollars, because one of its members is desirous that that church should have a name and a place in this memorial work. Few churches are more remote or less favorably situated to give. In many cases the gift can be large, and no detriment accrue to the givers. From such let it be large! why not? The object is certainly every way worthy, and will never come again. And some large gifts must be secured, or this enterprise will be greatly embarrassed. One man writes, "I send you \$25 to pay for one square foot of the Club-house." Another wants to own a square foot of the whole structure when complete and occupied, and asks, "What shall I pay?" *Thirty-two dollars* is the answer, and twice fifty thousand are in our fellowship who could become proprietors to that amount so easily! And many could as easily own their two or ten, or fifty, or one hundred feet.

#### THE OBLIGATION UNIVERSAL.

The few have given, and a good beginning has been made. But this is so completely a family matter, that the obligation to give is universal, and while doubtless greater upon those who may chance to live nearer the favored locality of the building, yet its benefits, its influence, its use even will extend, must extend to every Congregational church, to a greater or less extent, sooner or later. It will be to the denomination what the capitol at Washington is to the nation. All helped build that, though few will ever see it. All share its benefits, and not one would dispense with it. The Congregational



family has become now so large and scattered, and is growing as never before, so that some known head-quarters, or moral and social centre, some rallying and radiating point, has become, not an individual or local, but a denominational necessity. The demand for it grows out of the confessed needs of the churches the most remote and scattered, even more than of those more compact and nearer the old homestead. It would serve as a strong bond of union. It would be a fixed point where each could fasten his tether. It would be a very great *convenience*, all admit. It would be a source of knowledge upon many things that ought to be more generally known. It would be what has always been needed, a symbol of our faith and simple polity, a reminder of what God hath wrought for us, — even as the twelve stones in the bed of Jordan and at Gilgal ; and so it would be a fitting and a living monument to the first settlers of our country, to whom every inhabitant is a debtor. It would be a signal and a stimulus to every good work ; a home and a resting-place for the brotherhood of the Congregational churches coming from afar or near, who wish to sit down for the hour, and *feel* at home. Such a structure, occupied as intended, would be a visible and a much-needed testimony to our children, and to the world, that we value our principles, and mean, in appropriate ways and in open fields, to declare and perpetuate them. Now, these are not local advantages merely, but general, reaching to the extent of our denominational lines ; therefore the obligation to secure them must be coequal. Every Congregational church will be benefited, strengthened, encouraged, assured, and moved to greater diligence in its own Christian work by this Christian Home. All pious Jews helped build the temple, so let all Congregationalists help build this Family House. The churches on the Pacific coast, in Texas, on the Penobscot, in Louisiana, in Kansas, and that foreign missionary in India who, unasked, has just sent his third contribution for this building, are not asked to make contributions to Boston or New England, but to a cause as vital to themselves as to any, to our churches the most distant as to those the most near, to a cause which involves civil as well as religious interests, to a cause whose issues cannot with impunity be lightly esteemed by either patriot or Christian in any part of our wide domain.

This Board does, therefore, feel justified in urging "*the one gift*" from every Congregational church, rich or poor, distant or near, be it the penny or the pound, *but the gift*. And this not to take the place of any stated contribution, or to hinder any needed home work, but in addition to these. Let it cost sacrifice, no inconsiderable

inconvenience or self-denial if it must, as thus for a little time will the givers be brought into sympathy with the Pilgrims, whose whole life was one great self-denial. Much of what has been received and pledged has come right from capital, not from profit; has come upon other gifts, when there really seemed to be no more to give. The good woman who is past middle life, who has always earned her own living, and had made her own contribution with others, but in view of the great interests at stake, sent \$100 for this Family Home, instead of laying it out on an article of dress as friends advised, *sacrificed pleasure for principle*, and God will bless her! The two little girls who sent their little silver pocket-pieces to make their aged grandfather, fifteen hundred miles away, a life-member of this Association, are practising in the same direction. A little of a like spirit in every Congregational Christian and every Congregational church, will incline them to make this case so their own that *it* will have a place, and will be regarded as *exceptional* and *especial* for one fair memorial offering; thus securing a great blessing to the world, and for themselves a place in our memorial record that will be both a testimony and a benediction to posterity.

#### PRIVILEGES.

*One dollar* constitutes any member of an orthodox Congregational church a member for life of this Association, and the same amount constitutes any other person an honorary life member. Twenty-five dollars constitutes an honorary life director. One thousand dollars from an individual or a church places the name of the giver, at his or its option, over a section in an alcove in the Library; and ten thousand dollars appropriates the alcove itself; for thus most fittingly can this Board recognize its obligations to the contributors of the needed funds, and the latter show to the world their appreciation of the principles and polity this Congregational House is destined to contain and perpetuate.

#### PLANS FOR THE FUTURE.

As soon as the available resources of the treasury shall reach \$200,000, contracts will be made to put our buildings into a condition for occupancy, and if the responses of those to whom we now appeal shall be especially prompt, we shall hope soon to greet our friends in our new quarters, much more ample, pleasant, and commodious than those where we meet to-day.

Cordially thanking those who in any way, by word or gift, have aided in the hard work of the year now closing, and earnestly and renewedly asking the quick and generous coöperation of those who have thus far withheld their needed aid, the members of this Board commit the responsibility of this now well-begun enterprise to their successors, with the utmost confidence of a speedy and successful consummation. Or, if those who have thus far borne this especial burden shall be chosen to carry it still further along, they will only add that no reasonable effort will be spared, on their part, to complete the work in the shortest possible time, having reference to the greatest convenience, highest usefulness, and most rigid economy.

By order of Directors,

ISAAC P. LANGWORTHY, *Cor. Sec.*

The following is the report of the Committee on the Library:—

#### REPORT OF LIBRARY COMMITTEE.

The number of volumes in the library at the date of the last annual report, *not* including duplicates, was 11,047; present number, 12,337, — a net gain of 1,290.

The *duplicates* were then 1,481; present number, 2,117, — a net gain of 636. The duplicates are in constant request for exchange, and are thus valuable as furnishing material by which to increase the regular library. Many exchanges have been made during the past year, some of very decided value.

The total number of volumes, including duplicates, is 14,454, — an increase of 1,926. There has been more than usual increase in theology, commentaries, and local histories. Among noticeable additions, is *The Simple Cocker of Aggawamm*, 1647; *An Answer to Stillingfleet*, 1680; *Book of Martyrs*, folio edition, 1684; *Jona. Mitchel: Discourse of the Glory to which God hath called believers by Jesus Christ*; with Preface, by Increase Mather, 1721.

The number of pamphlets has been increased by over 3,000.

The cataloguing has been seriously interrupted by the extra work of the memorial year.

All available space for shelves has been improved, adding room sufficient for about 2,000 volumes. This complete occupation of space is of less account, in the happy prospect of the new Library room expected in the Congregational House, for whose need the

committee and librarian have no longer to repeat old mournings. Temporary inconvenience can be patiently borne.

The committee repeats its past estimate, only increased, of the great value of the library, and renews its indorsement of the faithful and successful services of the librarian and of his excellent assistant.

The largest donation has been from the Cheshire Theological Institute, through Rev. Z. S. Barstow, D. D., and Rev. A. W. Burnham, D. D. (whose lamented decease we have since been called to notice), secured through the agency of Samuel Burnham, Esq. This numbered 573 volumes and 95 pamphlets, a very valuable addition. Valuable donations have been received from Rev. E. W. Hooker, D. D., Deacon E. B. Huntington, and Rev. E. N. Kirk, D. D.; and newspapers and missionary periodicals from the A. B. C. F. M. The full list of donors is as follows:—

	Vols.	Pam.
Abbot, Edward, Andover . . . . .	1	1
Adams, Mrs. George M., Portsmouth, N. H. . . . .	1	1
Albro, Mrs. J. A., Waltham . . . . .	33	193
American Board of Commissioners for Foreign Missions, newspapers . . . . .	1	393
American Education Society, N. Y. Observer, 1870 . . . . .		
Amherst College . . . . .		6
Anderson, Rev. Rufus, D. D., Boston Highlands, newspapers . . . . .		299
Anthony, Rev. George N., Peabody . . . . .	2	
Appleton, W. G., Boston . . . . .		217
Arnold, Rev. S. S., Ascutneyville, Vt. . . . .		1,082
Barstow, Rev. Z. S., D. D., Keene, N. H. . . . .	12	
Beal, George, Jr. . . . .		84
Bicknell, Thomas W., Barrington, R. I. . . . .	1	
Boston, City of . . . . .	22	81
Buckingham, Rev. S. G., D. D., Springfield . . . . .	5	
Burgess, E. P., Dedham . . . . .	72	3,173
Burnham, Rev. Charles, Meredith Village, N. H. . . . .		1
Burnham, Samuel, North Cambridge . . . . .	2	
Butts, Isaac R., Chelsea . . . . .	6	4
Carpenter, Rev. C. C., Lookout Mt., Tenn. . . . .		5
Channing, William F., Providence, R. I. . . . .		1
Chapin, Alonzo, M. D., Winchester . . . . .		16
Cheshire Theological Institute, Keene, N. H., through Z. S. Barstow, D. D., and A. W. Burnham, D. D. . . . .	573	95
Childs, Rev. A. C., W. Charleston, Vt. . . . .		1
Clapp, J. B., Boston, Engravings . . . . .	8	27
Congregational Publishing Society . . . . .	24	
Copp, Mrs. J. A., Ghelsea . . . . .		496
Craig, Rev. H. K., Norton . . . . .	4	
Cruikshanks, James, Chelsea . . . . .	1	
Cushing, Deacon Andrew, Boston . . . . .	4	8
Cushing, Rev. Christopher, Cambridge . . . . .		2

	Vols. Pam.	
Deane, Charles, Boston . . . . .	1	
Dennet, W. H., Chelsea . . . . .	18	
Dexter, Rev. H. M., D. D., Boston, 1 Medal . . . . .	1	
Durant, Augustus, Melrose . . . . .	4	1
Edwards, Justin, D. D., Heirs of, Andover . . . . .	12	5
Eggleston, Rev. N. H., Stockbridge . . . . .		9
Ellis, Mrs. F. D., Medfield . . . . .	2	47
Emery, Rev. Joshua, North Weymouth . . . . .		1
Essex Institute, Salem . . . . .	17	
French, Deacon Moses, East Randolph . . . . .		1
Frost, Hon. Rufus S., Chelsea . . . . .	9	14
Gale, Rev. Nahum, D. D., Lee . . . . .		1
Green, Samuel A., M. D., Boston . . . . .	6	257
Green, Thomas, Chelsea . . . . .		12
Hitchcock, Alfred, M. D., Fitchburg . . . . .	2	4
Holbrook, Mrs. Deacon, Sturbridge . . . . .	26	2
Holbrook, Rev. J. C., D. D., Homer, N. Y. . . . .		20
Hooker, Rev. E. W., D. D., Newburyport . . . . .	197	601
Hooker, Rev. H. B., D. D., Boston . . . . .	3	5
Hoyt, Fogg & Breed, Portland, Me. . . . .	1	
Hunnewell, James F., Charlestown . . . . .		1
Huntington, E. B., Boston Highlands . . . . .	217	826
Hyde, Rev. C. M., Brimfield . . . . .	93	258
Ide, Rev. Jacob, D. D., West Medway . . . . .	3	507
James, Rev. Horace, Lowell . . . . .	109	1,602
Kendall, Rev. S. C., Milford . . . . .		1
Keyes, Miss L. Eva, West Boylston . . . . .	1	1
Kingman, Abner, Boston . . . . .	12	233
Kirk, Rev. E. N., D. D., Boston . . . . .	281	504
Maltby, Rev. E., Taunton, 2 MSS. Sermons . . . . .		
Massachusetts Division Sons of Temperance . . . . .		2
Massachusetts Historical Society . . . . .	2	12
Massachusetts Teacher . . . . .	5	
McCall, H. S., Albany, N. Y. . . . .	1	
Means, Rev. James H., Dorchester . . . . .	3	36
Merrill, Miss M. E., North Conway, N. H. . . . .	2	54
Metcalf, Hon. Theron, Boston . . . . .		37
Mount Holyoke Seminary, South Hadley . . . . .		1
Mudge, Alfred, Boston . . . . .	1	
Munger, Rev. T. T., Providence, R. I. . . . .	1	16
National Division Sons of Temperance . . . . .	2	2
Osborne, Rev. C. P., Bristol, R. I. . . . .		66
Parker, Rev. C. C., Gorham, Me. . . . .		39
Parsons, Charles W., Providence, R. I. . . . .	1	
Proctor, John C., Boston . . . . .	76	75
Punchard, Rev. George, Boston . . . . .		133
Rice, Deacon R. E., New Haven, Ct. . . . .	2	
Rich, Rev. A. B., D. D., Beverly . . . . .	43	32
Roberts, John G., Boston . . . . .		2
Robinson, Rev. R. T., Winchester . . . . .	43	32

	Vols.	Pam.
Rupp, David C. M., Boston Highlands . . . . .	2	
Sargent, M. H., Boston . . . . .	47	
Secretary of State . . . . .	5	3
Seymour, Rev. H., East Hawley . . . . .	1	
Shute, Eben, Boston . . . . .	1	
Stockwell, S. N., Boston . . . . .	5	365
Stone, T. N., M. D., Wellfleet . . . . .	1	
Tarbell, Miss —, Boston . . . . .	19	6
Thayer, Mrs. Cephas, West Medway . . . . .	22	111
Thornton, J. Wingate, Boston . . . . .	1	
Torrey, C. H., West Medway, 53 MSS. . . . .	19	27
Tupper, Rev. Martyn, Hardwick . . . . .		42
Wales, Mrs. William, Dorchester . . . . .	1	
Wells, Mrs. Thompson, Westerly, R. I. . . . .		4
White, Henry, New Haven, Ct. . . . .		6
Wiggin, John K., Boston . . . . .		4

Respectfully submitted,

A. H. QUINT, } *Library*  
 DANIEL P. NOYES, } *Committee.*

May 29, 1871.

#### SUMMARY OF CONTRIBUTIONS.

Maine . . . . .	\$211.25
New Hampshire . . . . .	1,933.73
Vermont . . . . .	998.92
Massachusetts . . . . .	18,214.83
Rhode Island . . . . .	1,024.83
Connecticut . . . . .	2,072.13
New York . . . . .	410.21
New Jersey . . . . .	10.00
Pennsylvania . . . . .	28.40
Maryland . . . . .	1.00
North Carolina . . . . .	1.00
South Carolina . . . . .	2.00
Mississippi . . . . .	1.00
Texas . . . . .	3.00
Ohio . . . . .	272.45
Illinois . . . . .	352.11
Michigan . . . . .	185.50
Wisconsin . . . . .	29.00
Minnesota . . . . .	283.05
Iowa . . . . .	122.70
Missouri . . . . .	72.50
Kansas . . . . .	168.05
Nebraska . . . . .	4.00
Oregon . . . . .	39.00
California . . . . .	63.00
Miscellaneous . . . . .	88.00
Total . . . . .	\$26,571.46

SYNOPSIS OF THE ACCOUNT OF THE AMERICAN CONGREGATIONAL ASSOCIATION WITH JAMES P. MELLEDDGE, TREASURER,  
FOR THE YEAR ENDING MAY 20, 1871.

Dr.		Cr.	
To Paid rent	\$1,500 00	By Balance from last year	\$3,739 29
" Salary, travelling expenses, postage, printing annual report, advertising, fuel, &c., &c.	4,107 16	" Coupons	3,290 06
" Railroad bonds	5,382 21	" Rents for desk room	251 05
" For Gardner estate	147,204 12	" Sundry life members	35 00
" For insurance	235 00	" Contributions	26,535 46
" Balance on hand	4,108 43	" Interest	428 19
		" Sale of R. R. bonds	5,601 52
		" Borrowed Provident Savings Bank	100,000 00
		" Sale of U. S. Government Bonds	22,725 45
			<u>\$102,596 92</u>
		By Balance from above amount due May 20	\$4,163 43

BOSTON, May 20, 1871.

J. P. MELLEDDGE, *Treasurer.*

BOSTON, MAY 29, 1871.

The subscriber has this day examined the above account, and finds it correctly cast and properly vouched, and a balance in favor of the Association of \$4,163.43. Of this balance, \$3,400 is a deposit in the New England Trust Company, and \$763.43 is cash in the hands of the treasurer. The \$3,400 is so committed to meet the interest on the \$200,000 of U. S. Bonds, which, at present market value, are worth \$32,951; making the total amount of property \$37,155.43, not including what has been paid on the real estate.

JULIUS A. PALMER, *Auditor.*

The assets of the Association, June 3, 1871, are:

Paid on the Gardner estate	\$47,439.00
On hand in bonds, etc.	37,555.00
Subscriptions and pledges	74,138.00
	<u>\$159,132.00</u>

## AMERICAN CONGREGATIONAL UNION.

## BUSINESS MEETING.

THE Eighteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 11, at half-past three o'clock, P. M.

Alfred S. Barnes, Esq., Vice-President of the Society, occupied the chair. Prayer was offered by Rev. C. Cushing, of Boston. A summary of the Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., Corresponding Secretary. The Treasurer read a summary of his Annual Report for the year ending May 1, 1871. On motion, it was

*Voted*, That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

On motion of James H. Storrs, Esq., it was *Voted*, That the "Act relative to the American Congregational Union, of the city of New York, passed March 15, 1871," by the legislature of the State of New York, be hereby made a part of the Constitution of this Society, and that the Constitution, as amended, be published with the usual Annual Reports.

The subject of local efforts for aiding new churches in cities was introduced by Rev. Dr. Budington, and discussed by him and Rev. Dr. Palmer, Henry C. Bowen, Esq., and S. Nelson Davis, Esq., and on motion, it was

*Voted*, That the matter of arranging plans for aiding churches in large cities by local efforts, in coöperation with the work of the Congregational Union, be referred to the Board of Trustees with power.

On motion, the President appointed a committee to nominate officers of the Society for the ensuing year.

The committee reported the following named gentlemen for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected :—

## OFFICERS FOR 1871-72.

*President.*

REV. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

*Vice-Presidents.*

REV. JOSEPH P. THOMPSON, D. D., New York.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

REV. RICHARD S. STORRS, JR., D. D., Brooklyn, N. Y.

REV. HENRY M. STORRS, D. D., Brooklyn, N. Y.



Hon. BRADFORD R. WOOD, Albany, N. Y.  
 Rev. O. E. DAGGETT, D. D., New London, Conn.  
 Hon. WM. A. BUCKINGHAM, LL. D., Norwich, Conn.  
 Rev. EDWARDS A. PARK, D. D., Andover, Mass.  
 Rev. MARK HOPKINS, D. D., Williamstown, Mass.  
 Rev. ISAAC P. LANGWORTHY, Boston, Mass.  
 Rev. J. M. MANNING, D. D., Boston, Mass.  
 Hon. EMORY WASHBURN, LL. D., Cambridge, Mass.  
 Hon. REUBEN A. CHAPMAN, LL. D., Monson, Mass.  
 Rev. JOHN O. FISKE, D. D., Bath, Maine.  
 Rev. CYRUS W. WALLACE, D. D., Manchester, N. H.  
 Rev. H. D. KITCHEL, D. D., Middlebury, Vt.  
 Hon. JOHN B. PAGE, Rutland, Vt.  
 Hon. AMOS C. BARSTOW, Providence, R. I.  
 Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.  
 S. B. GOOKINS, Esq., Chicago, Ill.  
 Rev. JULIUS A. REED, Columbus, Neb.  
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.  
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.  
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.  
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.

*Trustees.*

REV. WM. IVES BUDINGTON, D. D.	REV. GEORGE B. BACON.
REV. MILTON BADGER, D. D.	REV. HENRY M. SCUDDER, D. D.
REV. RAY PALMER, D. D.	REV. C. H. EVEREST.
REV. CHRISTOPHER CUSHING.	REV. G. B. WILCOX.
HENRY C. BOWEN, Esq.	S. NELSON DAVIS, Esq.
ALFRED S. BARNES, Esq.	A. S. HATCH, Esq.
JAMES W. ELWELL, Esq.	JAMES H. STORRS, Esq.
N. A. CALKINS, Esq.	WM. HENRY SMITH, Esq.
WILLIAM ALLEN, Esq.	DWIGHT JOHNSON, Esq.
SAMUEL HOLMES, Esq.	J. B. HUTCHINSON, Esq.
ROBERT D. BENEDICT, Esq.	CALEB B. KNEVALS, Esq.

Officers appointed by the Board of Trustees :—

*Corresponding Secretaries.*

REV. RAY PALMER, D. D., 69 Bible House, New York.  
 REV. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

*Treasurer and Recording Secretary.*

N. A. CALKINS, 146 Grand Street, New York  
 The meeting then adjourned. N. A. CALKINS,  
*Recording Secretary.*

## STATEMENT OF THE TRUSTEES.

THE Trustees of the American Congregational Union avail themselves of the opportunity afforded by the close of the eighteenth year of its history, to present the usual summary of the operations of the Board since the last annual meeting.

It is with deep regret that they have to record the removal of one of their number by death, since the last annual meeting,—Charles W. Gould, Esq., of New York, long a member of the Board, and a steadfast friend of the Congregational Union and its work, who died while travelling in Europe, in pursuit of health. He was a man highly esteemed, and has left an honorable record. One of his last acts before leaving home was to send his check for a liberal amount to the Treasurer of the Union.

## GENERAL WORK OF THE UNION.

It is implied in its very name, that this association was formed for the purpose of promoting the coöperative unity of the great brotherhood of Congregational Churches. In various ways it has, from the first, directed its efforts to this end.

Each successive year furnishes new evidence of the value of its agency. With each successive year its work becomes more widely extended, and its points of contact with the churches more numerous. As the salutary results of its good offices progressively reveal themselves, the great advantages, particularly to the more sparsely planted churches and pastors, of having such a centre of intelligence and intercommunication, are of course better understood. No power draws Christian hearts together like that of sympathy awakened by acquaintance with each other's sacrifices and labors, and by mutual helpfulness in the common Christian work.

In our report of last year, we spoke in some detail of the general work of the Union, and of the ways in which it had sought to fulfil its mission. There is no need, therefore, now to speak of these things at length. It is sufficient that we state in brief, that our rooms at the Bible House — now numbers 68 and 69, the numbers having recently been changed — have continued to furnish a convenient place of resort for information in respect to our denominational affairs, so meeting the want of a centre of denominational intelligence. A great number of brethren from all parts of the country, have called during the year to bring reports from their respective fields, or to make inquiries in relation to the common interests.

The Social Reunion, which occurred as usual at the beginning of our year, not only brought a great number of Congregationalists pleasantly together, but also impressively illustrated the truly catholic spirit of our churches, by uniting with us, both as speakers and hearers, representative ministers and members of the leading Evangelical churches. That meeting has continued to be crowded, while so many of the old Anniversary occasions have come to be neglected, or have been wholly given up. The monthly meeting of the "Clerical Union," attended by the Congregational ministers of New York and its vicinity, and held in our Room, No. 69, has gone on with unflagging interest, doing not a little to promote fraternal acquaintance, and helping to solve the ever-recurring practical problems of the pastoral work, by thorough discussions of the prominent questions directly connected with it.

The Conference of neighboring churches, an outgrowth of this meeting, has held sessions of deep interest, and promises great good in the future. To these things may be added, as filling up the measure of miscellaneous good accomplished more or less immediately by the Union, not a few friendly offices towards ministers, churches, and Christian institutions which cannot be specified in detail.

#### SPECIAL WORK OF CHURCH BUILDING.

This great work, so essential to the development of our strength, and the wide dissemination of the principles drawn from the Scriptures by the Pilgrim Fathers, has been steadily prosecuted through the year. Its importance, and the difficulties attending it, both become more and more manifest as it goes on. Every labor of love requires somewhat of the patience of hope. Still, there are some Christian enterprises that seize the public attention, and awaken the enthusiasm of many hearts much more readily than others. Generally, the nearer any work lies to the final results desired, the more captivating it will seem. The farmer, when he is ploughing in the autumn with reference to the crop the next year, is not half as much an object of interest as he will be when he shall be actually reaping the harvest and gathering home the ripened sheaves. The mason who is laying deep in the earth the rough stones that are to serve as the foundation of the edifice, attracts far less notice than the architect who is putting on the gilded cornice, or setting the graceful turret, or than the artist who ornaments the ceiling with his brush. So the immediate preaching of the gospel, and the ingathering of the weary, the ignorant, the lost, into the fold of the

Good Shepherd, appeals much more forcibly to the popular heart than the founding of churches and colleges, and the writing of learned treatises in defence or explication of Christian truth. Yet, after all, the work of extending Christ's kingdom is essentially one; and those parts of it which are concerned with the laying of permanent foundations, if less attractive, are by no means less important. Without the plough you can *have* no sheaves; without the solid granite blocks, you can have no cornices or frescoes. Without church edifices in which to gather, organize, and instruct the people, and permanently to maintain the Christian ordinances, it is impossible to give Christianity its legitimate ascendancy, and effectually to bring society under its saving power.

It is not to be wondered at that those who go to the frontier from the Christian homes of the East, feel that the saddest of all their many privations, and the hardest to be borne, is the want of the privileges of the Sabbath and the house of God, to which they were accustomed from their childhood. Nor is it strange that the home missionary is ready to sink under the pressure of discouragement, when he sees against what hopeless difficulties he must contend, and how much labor he must inevitably waste, while he endeavors to perform his work as a minister without any house of worship. There is all the more need that intelligent and thoughtful persons should seriously consider the fundamental importance of the work of multiplying sanctuaries, and practically manifest their interest in it, because it has so little that appeals to those who are moved only by what is sensational and startling. It ought to be enough to secure for this work the sympathy and earnest coöperation of every Congregational church and pastor, that every church rendered permanent and successful by giving it a house of worship, will be, for generations to come, a fountain of living waters, whose issues will spread spiritual life and health and beauty all around; and that without temples of God scattered all over our land, *it will be impossible to have* Christian colleges and schools, and the various institutions and elements of a Christian civilization. It is, furthermore, to the churches so established, with their pastors, their Sabbath schools, and their benevolent associations, and to the institutions for Christian education which are their offspring, that the great Foreign Missionary work is to look for its resources and its men. In proportion as our churches are numerous and strong at home, will be our power to reach and bless the world abroad.

## PRACTICAL DIFFICULTIES ENCOUNTERED IN THE WORK.

Experience has brought us face to face with not a few practical difficulties. It seems to have become necessary, therefore, to make a very explicit statement in relation to the original conception of the church-building enterprise, and the present mode of conducting it. Totally wrong impressions are found to exist, in many instances, respecting both. Very extravagant ideas are sometimes entertained by churches proposing to build, as to the *amount* of aid to be expected. Large amounts are counted on and asked, and the enterprise of building is commenced with means wholly inadequate, on the assumption that what is asked for will certainly be given. Disappointment, embarrassments that are painful, and in now and then a case, perhaps some little unamiable feeling, are the result, when it is found that no such amount as has been applied for can possibly be obtained. In other cases, where the usual grants have been made, it not unfrequently happens, that under the pressure of some exigency in the process of building, the Union is asked to depart from its fixed principles as to the time and manner of payment, in order to meet that particular emergency. Sometimes, when it has been certified, in order to draw the money, that the grant of the Union, when paid, would leave the church wholly without debt, it has been found afterwards that the fact was quite otherwise, owing probably to some misapprehension or mismanagement of the parties.

Occasionally, individual churches insist on sending their minister directly to the contributing churches, hoping to get larger amounts than the Union is able to grant. Often, when grants from the Union have been asked and accepted on the usual specified conditions, the *conditions are not fulfilled*, but speedily forgotten. These and such things greatly embarrass the Board of Trustees, and complicate their task. It may help to remedy the evils resulting from them to make the following explanations.

## WHAT IT HAS BEEN PROPOSED TO DO, AND OTHER IMPORTANT MATTERS.

1. The movement to render aid to weak churches in building houses of worship did not originally propose, and *has not* in fact attempted, *to give a large percentage of the cost* of any particular church. It was said by those who appealed for aid, that the small sum of two, three, or four hundred dollars to pay for cash articles would prove, where money was extremely scarce, a substantial and sufficient help; besides, that the pledge of such a sum could be effectively

used as a means of enlisting those on the ground to do what they could. The actual fact is, that an average regular grant of about four hundred dollars has secured the building of seven hundred churches and upwards.

2. It has not been proposed, and is not now proposed, to aid in building *the more expensive churches in cities and large towns*, with very rare and special exceptions. When church edifices are needed in such places, it must be supposed that means can there be raised, without appealing to the charity of the churches at large. At any rate, it would not be possible for the Union to raise money to assist in the erection of houses of worship where business finds its centres, and is likely to increase rapidly the value of property and the resources of the people. A small debt in such a case is not likely to do harm.

3. There is no such thing as a *building fund*, apart from the contributions of the churches for the current year. The applications before the Trustees of the Union are, very frequently, in advance of the amount in the treasury. Of course each applying church *must take its turn, as regards the time of payment*, if funds are not supplied as fast as needed. The Board never borrow; and all grants are made with the express understanding that their payment is *conditional on the state of the treasury*. No grant is absolute.

4. The fixed conditions of grants, and the rules observed in making and paying them, are rightly understood as *pledges to the donors* of moneys given to the Union, that such moneys shall be expended only under these conditions and rules. Of course, the Union must keep faith with those who contribute. It is of no avail, therefore, for any church, whatever its difficulties, to ask the Trustees to depart from its published principles. It has no moral right to do so. Fifteen out of every twenty churches honestly think their case peculiar. In fact, the difficulties with which they all struggle are substantially the same. The only fair method is, to show no partiality.

5. As there is no building *fund*, and the amounts asked in small grants often exceed the contributions, the Union *has ordinarily no money to loan*. If at any time the state of the treasury, *after ordinary donations are paid*, should allow the making of loans, the Board would, of course, feel at liberty to make them on adequate security; but this is likely to happen very rarely. It is not wise for churches to count on them at all.

6. It is a great evil for particular churches to send their pastors, or any other agent, abroad among the churches to solicit aid. It is *a wrong to the many churches equally in need of help*, which do not

adopt that course. If one church succeeds in this way, by its personal appeal, it *gets more than its fair share of the entire contributions of the churches for this purpose, and so robs its fellow-sufferers*. At the same time, it annoys pastors and churches, who once a year contribute for church erection with the understanding that *this is to save them* from perpetual solicitations. It tends to derange and embarrass the whole work.

7. The number of churches needing aid is so great that the Union cannot give, with the present rate of contributions, more than five hundred dollars to any church, and the *average* of its grants cannot be more than four hundred. If every Congregational church, East and West, would take a collection for the Union once a year, one hundred thousand dollars would easily be raised, and larger amounts might be granted at the more important points. This will be done *when pastors determine that it shall*. It is painful to be obliged to state that less than one fourth of the Congregational churches of the whole country are bearing any part in this great work of planting Christian churches of the freest sort, so as to keep pace with the advancing population. *Less than half of the churches aided keep their solemn pledges* to take a collection in aid of the Union every year.

8. Individuals or particular churches, that from personal acquaintance, or other reasons, have a special interest in a given church, may furnish money with instructions to give it to that church. Sums so given are called by the Trustees *special grants*, and are reported in our manual.

9. Loans are to be *repaid directly to the treasury*. Money given to a neighboring church, through the Union, to be made a special grant in addition to what the Union itself has given, does not repay a debt for borrowed money, and cannot be credited by the Treasurer as doing this.

10. When churches which have received aid from the Union on certain express conditions, neglect to fulfil those conditions, the money granted *legally reverts to the Union*, and the repayment of it may be demanded. One of these conditions is, that each church so aided shall *each year make a contribution* to the treasury of the Union.

A careful attention to this statement of principles and facts, will save those who propose to apply for aid, or have already received it, from much embarrassment, and the Trustees of the Union much trouble. The constant desire and aim of the Board is, to assist the weak churches to the greatest possible extent consistent with the faithful discharge of its sacred duty as a Board of Trust, responsible to those who have placed money in its hands.



## CHURCH-BUILDING WORK THE PAST YEAR.

A large number of applications have been in the hands of the Board the past year. So rapidly is the tide of population sweeping on, that the demand for houses of worship grows faster than the liberality of the churches. The raising of money for benevolent objects has been more than ordinarily difficult. The state of trade generally, and the exceeding scarcity of money in the West, owing to the low price of staple products, have reduced the receipts of many of the chief religious societies. For this reason, churches which have had correspondence with us in reference to building, have, in many instances, been advised to wait, and have withheld their formal requests for aid. Still it may be taken as a proof of the growing favor in which the Union is held by the churches that the amount contributed through it, without extraordinary appeals, for church-building during the year past, not only equals, but a little exceeds that of any former year. We miss, however, in making up our total for the present year, the large legacies received during the two previous years, and also the generous gift of five thousand dollars by Henry C. Bowen, Esq., a gift which has already been applied to the virtual building of twelve churches. We gratefully acknowledge, however, the receipt, during the present year, of a legacy of two thousand dollars from Mrs. Lois Chaplin, of New Haven, Conn. A legacy of ten thousand dollars, left us during the present year by Mrs. Mary J. Sweetser, of Port Huron, Mich., will not be paid for some time to come. Still, a great and good work has been accomplished during the year. The whole number of applications in the hands of the Board since the last annual meeting has been over one hundred. The whole number of grants paid in whole, or in part, during the same period has been sixty-five. The amount paid to these churches has been fifty-two thousand nine hundred and sixty-two dollars. The churches to which grants have been paid have been distributed among the States as follows:—

Maine, 1; New Hampshire, 1; Massachusetts, 4; New York, 2; New Jersey, 1; Delaware, 1; Ohio, 2; Illinois, 5; Michigan, 4; Wisconsin, 6; Minnesota, 1; Iowa, 18; Missouri, 5; Kansas, 5; Nebraska, 2; Colorado, 1; California, 4; Oregon, 1; Louisiana, 1. Total,—65.

The entire amount received by the treasurer for the Union has been fifty-one thousand two hundred and sixty-one dollars. Remaining in the treasury at this date, two thousand seven hundred and five dollars. Pledged by grants to twenty-four churches but not yet paid,



ten thousand and fifty dollars. Several applications not yet acted on remain on our table.

#### PASTORS' LIBRARIES.

The Union has not hitherto had the means of doing much in aid of pastors' libraries. It has, however, done something. Last year, two hundred volumes of the Congregational Quarterly were given to home missionaries, and were gratefully acknowledged. But it was desired, the present year, to accomplish more in this direction. The circulation of our principal Periodicals — the Bibliotheca Sacra, the Congregational Quarterly, the New Englander, and the Congregational Review — has manifestly a most important bearing on the character of our ministry and churches, both in the present and the future. These able works may stand instead of many books, where a library cannot be had, and for this reason it has seemed worth while to make an effort to place them in the hands of ministers who need, but cannot take them, so far as this is possible. By an arrangement with the publishers of these journals, it was proposed last year to send the Congregational Quarterly to any minister requesting it, whose people should have contributed five dollars, or more, to the treasury of the Union ; and in addition to this, to send either of the other publications above named to any minister whose people should have contributed twenty, or more dollars ; and any two of them, when the amount contributed should have been forty dollars, or upwards. This offer was made with the express understanding that it was for the benefit of those only who *were not, and were not able to be,* subscribers on their own account. A considerable number of ministers have in this way been supplied with one or more of these valuable publications, who would not otherwise have received them.

The same offers are made for the coming year. Let it, however, be distinctly understood that the Periodical desired, in any case, can be sent *only when the money contributed is actually received by the treasurer.* Money sent to the Union in repayment of indebtedness for loans, and money given to another church, to be made a special grant, will not entitle to the Reviews. The offer is made only to direct contributors to the funds of the Union, whose contributions are available for the payment of its grants. As the Union is obliged to purchase the publications, it cannot take the care and responsibility of looking after promises, however reliable, of future contributions, to see whether they are fulfilled. When the contribution from any church comes to hand, and with it a request for either periodical, under the arrangement as explained, the numbers from January onward will

be sent. The Board regret that they are not able to respond to the earnest appeals sometimes made to them for books by ministers who are doing frontier work, and who so greatly need them, especially works of reference. They will be happy to appropriate money given specially to meet this want, or to transmit books, should any generous giver place either in their hands.

#### RESPONSES FROM THOSE AIDED.

We have not space to give extracts at much length from letters which show the wants of those who have gone to the frontiers, and the happy results of the grants made by the Union. We have done this liberally in former reports, and it is therefore the less necessary now. It is, indeed, impossible to give to the public the details in many cases of the struggles and sacrifices passed through by those who are endeavoring to supply themselves with houses of worship, especially by ministers and their families, without wounding the delicacy of private feeling. The following letter from a Christian lady, the wife of a minister, may serve as a specimen, in place of many:—

"*Dear Sir,*—You will excuse an interested, though unauthorized, person for addressing you informally, in behalf of a small struggling church of the West. I hear their questionings,—some of which are not answered in the reports of the Congregational Union,—I know of their discouragements, their anxieties, and their utter inability to provide for themselves a house of worship. Can you bear with me while I write something of their history? They came to this country less than five years ago, with small means, to avail themselves of the benefits of the homestead laws. Arriving, they provided the most temporary shelters for their families, broke a few acres of prairie, when they found their means exhausted, and they were obliged to leave their families and go to the older settlements to work and earn a supply of food for their wives and little ones. Knowing very little about the time it takes to tame this wild prairie, they expected the following year to reap the benefit of their toil. But for two successive years, the grasshopper ate up *everything* they planted. The third year the blackbirds—so notorious for their depredations—took large quantities of their crops. Through all these discouragements they have persevered; the men going from twenty to thirty miles to get work, hauling their fuel the same distance. The most cruel thing of all is, that they had to leave their families scarce half protected by their "shanties" from these fierce prairie winds that seem to sweep with unbroken fury from the heights of the Rocky

Mountains, and break upon their dwellings. From the first they have kept up their Sunday school and prayer-meeting, never being too poor to give to the cause they love most — the cause of the Redeemer. I know that they are regarded by the neighboring communities as a marvel of integrity, energy, and perseverance. During the last year, the Dubuque and Sioux City Railroad has been opened up among them. They have succeeded in getting their farms under pretty good cultivation. Our town, it is expected, will be a division station, and will be the most important point in the county. Emigration will flood the county, and there is not a church building in it. We are in a great strait for a building in which to gather these new-comers, that they may not, as thousands have done, renounce their religion as soon as their wandering feet have pressed our soil. Our people want to build a church worth nine or ten hundred dollars. According to your rules, they could not hope for a donation of over three hundred dollars. Is it your opinion they could get that much, and also effect a loan of two hundred or more, if needed? I have written as a private individual to you, in this way, because our necessities are so pressing. Furthermore, I am personally interested. My husband is the pastor of the church, and I see that the *peculiar hardships incident to our present situation are killing him*. A church building would materially lessen his labors, and thus prolong his life. I have just been into the study to read the foregoing to him, and to ask his approval of the course I am pursuing. He says, '*tell them we must have a church if we build it of sods!*' And that anything they do for this people, looking to future remuneration, will not be lost; for a more reliable people are not to be found upon the face of the earth.' Will you please drop a line, either of encouragement or discouragement, as the case may be? *Please do not delay.*"

Many, many such are the pleas that come to us. The reading of them would seem to be enough to move any Christian, who has the means at his command, to give liberally to aid those who are making such sacrifices, and struggling so nobly. Many churches that have been aided have sent us the warmest thanks, with the announcement of precious revivals of religion and increased prosperity, as the result of their entrance into a new house of worship.

#### THE FUTURE OF OUR WORK.

What will it be? that is, on what scale and with what results? What *ought* it to be? It is easier to answer the latter than the former. That God is loudly calling the Congregational Churches to

do, in the spirit of self-sacrifice if need be, a great work for Christian freedom and spiritual religion, no thoughtful observer of the course of events can doubt. That His voice is not heard, or at least is not heeded, by a very large portion of Congregational ministers and churches, is painfully apparent. In this great work of aiding our own sons and daughters, to secure for themselves the Christian sanctuary with its life-giving word and ordinances, in the progress of which more than seven hundred have been reared, it is mortifying to be obliged to state that *more than three fourths* of our upwards of three thousand churches ARE BEARING NO PART WHATEVER. Three fourths of all the Congregational ministers who have the charge of parishes, do not present to their congregations the wants of their suffering brethren, and give them an opportunity to contribute for their relief. If they *would once a year do this*, at least one hundred thousand dollars annually might easily be raised. But failing to do it, the weak churches are left to call and wait and pray in vain, and the Trustees of the Union are compelled, in grief of heart, to report to them a treasury almost empty, and in fact over-pledged. Nor should any of the churches that are so remiss stand excused on the ground that they are called to contribute to local church enterprises. This might possibly in some cases justify a failure to contribute to help the weak in the desert places for a single year. Most of the stronger churches in the towns and cities find themselves called on to help, more or less, new churches needing aid immediately about them. Yet, if all these stronger churches decline to interest themselves in the needs of those who are going into the new settlements and striving there to lay the foundations of permanent Christian institutions, it will be impossible to give them the assistance without which, in most cases, they will fail.

#### THE OPENING FIELD.

A mere glance at a map which represents the aspect of our country as it is to-day, will show us the opening field. Look at the middle tier of States and Territories beyond the Mississippi,— Missouri, Iowa, Kansas and Nebraska, Colorado, Utah, Nevada and California. How long before these vast regions, now that the thoroughfare to the Pacific and to Asia is opened through them, will swarm with rapidly growing millions? How fast must those heterogeneous millions be supplied with Christian institutions, if they are to be assimilated to our American type of thought and feeling, and raised to a refined and Christian civilization? Look again at the northern tier,— Wisconsin, Minnesota, Dacotah Montana, Idaho, and Washington. At the rate of a mile a

day, another great thoroughfare is pushing on through these States, with eager multitudes following in its wake. See likewise on the south the immense domain of Texas, New Mexico, and Arizona, somewhat behind the others in the career of progress, but soon, beyond all doubt, to be on the track of a third connecting line of transit from the Great River to the Pacific. With this glance at what the younger part of the living generation is to see accomplished, and a little reflection as to the results that speedily must follow, can any sane man doubt as to what ought to be the spirit and the purpose of our Congregational churches in regard to the establishment of permanent Christian institutions over all this grand area? Ought not every minister and every Christian to feel that it will be a shame to him to have lived and died and done nothing of any importance to secure it all to Christ, — to Christian intelligence and virtue?

#### A NOBLE USE OF MONEY.

A thoughtful man or woman to whom God has entrusted property, must often be led to raise the question, How shall I so use this trust that by it I may honor Christ and bless the world to the utmost that is possible? How shall I so dispose of it, that when I have done with life, it may most effectually perpetuate my influence on earth? A man who shall give five hundred dollars a year, say for twenty years of his life, may leave *twenty churches virtually built by him* to bless all coming generations. He who gives five thousand dollars at once, and builds in a single year ten or twelve Christian sanctuaries in which shall perpetually be dispensed the word and ordinances by which men shall be trained for heaven, does a work the ultimate value of which only the judgment day itself will fully reveal. He who in the final disposition of his property, when life is drawing towards its close, shall leave his ten, or twenty, or thirty thousand dollars for the building of temples of the living God for the use of those who are to fill this land in coming years, will be a blessed minister of good to men, and will be helping to elevate and save his country, when he himself shall be walking with the redeemed of God and with the Lamb. It is earnestly hoped that the Congregational Union may be made the instrument of dispensing many such sacred charities.

By order of the Board of Trustees.

RAY PALMER,  
CHRISTOPHER CUSHING, } *Secretaries.*

1871.	By Balance in Treasury May 1, 1870.	\$14,808.65
"	Contributions received from Maine	\$1,215.65
"	New Hampshire	692.78
"	Vermont	1,058.52
"	Massachusetts	15,679.62
"	Connecticut	8,714.79
"	Rhode Island	646.28
"	New York	10,988.43
"	New Jersey	71.08
"	Pennsylvania	148.72
"	Maryland	141.80
"	Ohio	2,034.57
"	Indiana	40.65
"	Illinois	3,003.17
"	Michigan	708.05
"	Wisconsin	1,265.67
"	Minnesota	264.00
"	Iowa	2,201.61
"	Missouri	660.90
"	Kansas	349.95
"	Nebraska	46.00
"	Colorado	25.00
"	California	760.96
"	Oregon	263.85
"	Tennessee	10.00
"	Georgia	25.00
"	Louisiana	27.45
"	Interest	187.20
		\$51,261.30
		\$66,070.07

## Dr.

1871.

May 1. To Appropriations paid to aid in Building Houses of Worship for Congregational Churches, as follows:—

At Sherman,	Maine,	Washburn Memorial Church	\$500.00	
" "	" "	(Special)	1,814.84	
" South Seabrook, New Hampshire,		(Bal. Loan)	500.00	\$2,314.84
" Belmont,	Massachusetts,	1st Cong. Church of Waverley	500.00	500.00
" " "	" "	(Special)	1,462.04	
" Lynn,	" "	Chestnut St. Cong. Church	400.00	
" " "	" "	(Special)	845.00	
" Quincy,	" "	Evangel.	500.00	
" " "	" "	(Special)	4,500.00	
" Southboro,	" "	2d Cong.	(Loan) 600.00	
" Brooklyn,	New York,	Park " "	(Special) 6,750.00	8,907.04
" " "	" "	Puritan " "	(Special) 655.00	
" Jersey City,	New Jersey,	2d " "	(Loan) 500.00	7,405.00
" Canterbury,	Delaware,	" "	(Special) 594.35	500.00
" Gambier,	Ohio,	" "	400.00	594.35
" " "	" "	" "	(Special) 450.00	
" Marietta,	" "	2d " "	300.00	
" " "	" "	" "	(Special) 677.35	1,827.35
" Aledo,	Illinois,	" "	450.00	
" " "	" "	" "	(Special) 332.00	
" Chicago,	" "	Park " "	(Bal. Loan) 500.00	
" Morris,	" "	" "	400.00	
" " "	" "	" "	(Special) 332.00	
" Morton,	" "	" "	300.00	
" Utica,	" "	" "	500.00	
" " "	" "	" "	(Special) 500.00	3,314.00
" Essex,	Michigan,	1st " "	(Loan) 200.00	
" Hancock,	" "	1st " "	(Loan) 500.00	
" Northport,	" "	1st " "	400.00	
" " "	" "	" "	(Special) 155.00	
" Ray Centre,	" "	" "	300.00	
" " "	" "	" "	(Special) 80.00	1,635.00
" Augusta,	Wisconsin,	1st " "	150.00	
" Bloomer,	" "	" "	500.00	
" Mondori,	" "	1st " "	400.00	
" " "	" "	" "	(Special) 206.00	
" Osborn,	" "	" "	(Special) 488.00	
" Peshtigo,	" "	" "	500.00	
" Richwood,	" "	Birds' Creek	150.00	2,394.00
" Mazeppa,	Minnesota,	" "	350.00	350.00
" Amity,	Iowa	1st Congregational Church	\$400.00	
" Beacon,	" "	Welsh " "	400.00	
" Belle Plain,	" "	1st " "	400.00	
" Blackhawk,	" "	1st " "	350.00	
" " "	" "	1st " "	(Special) 105.00	
" Corning,	" "	" "	350.00	
" Council Bluffs,	" "	" "	(Special) 3,816.35	
" Fayette,	" "	1st " "	400.00	
" " "	" "	" "	(Special) 134.00	
" Fort Dodge,	" "	" "	300.00	
" " "	" "	" "	(Special) 105.00	
" Genoa Bluffs,	" "	" "	320.00	
" Lansing Ridge,	" "	Ger. Evan. " "	275.00	
" Marshalltown,	" "	1st " "	500.00	
" Nashua,	" "	1st Evan. " "	500.00	
" " "	" "	" "	(Special) 115.00	
" New Providence,	" "	" "	(Loan) 500.00	
" Onawa,	" "	1st " "	500.00	
" " "	" "	" "	(Special) 2,222.43	11,692.78
Amount carried forward, . . . . .				\$41,384.36

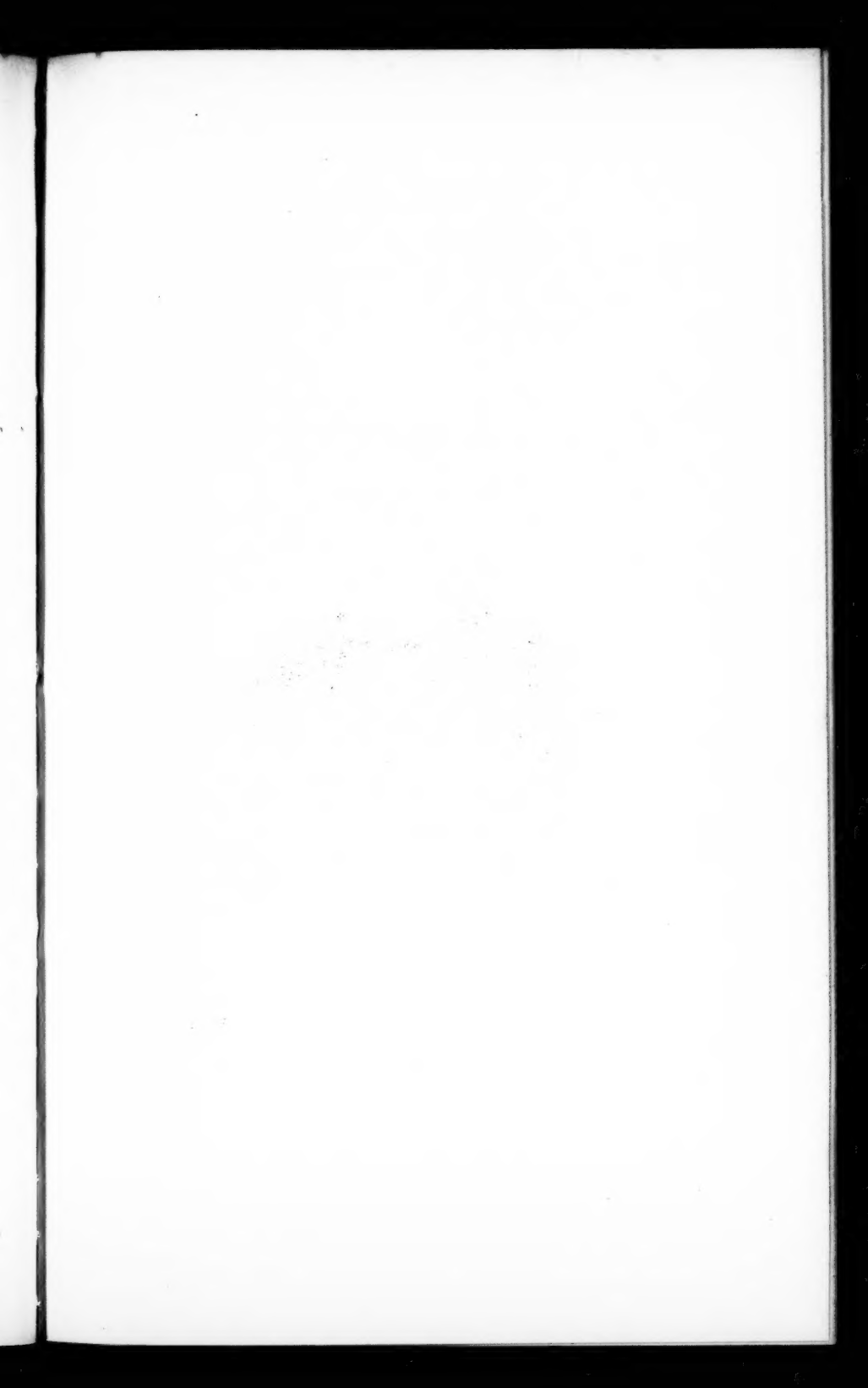
<i>Amount brought forward,</i>					\$41,334.36
At Parkersburg,	Iowa,	1st	Congregational Church	\$400.00	
" "	"	"	" (Special)	100.00	
" Prairie City,	"	"	" (Special)	100.00	
" Rome,	"		Congregational Church,	400.00	
" "	"	"	" (Special)	345.00	
" Webster City,	"	1st	"	400.00	
(Total amount paid for building churches in Iowa, \$13,533.78.)					1,841.00
" Cahoka,	Missouri,	1st	"	400.00	
" "	"	"	" (Special)	100.00	
" Glenwood,	"	"	"	500.00	
" "	"	"	" (Special)	603.50	
" La Clete,	"	"	" (Special)	70.00	
" Lathrop,	"	"	"	500.00	
" "	"	"	" (Special)	250.00	
" Wellsville,	"	1st	"	400.00	
" "	"	"	" (Special)	100.00	
					2,923.50
" Eureka,	Kansas,	"	"	350.00	
" Fort Scott,	"	1st	" (Special)	770.25	
" Leavenworth,	"	3d	" (Colored)	350.00	
" "	"	"	" (Special)	150.00	
" Seneca,	"	1st	"	500.00	
" White Cloud,	"	1st	"	500.00	
					2,620.25
" Plattsmouth,	Nebraska,	1st Evan.	"	400.00	
" Weeping Water,	"	1st Cong.	"	450.00	
					850.00
" Boulder,	Colorado,	"	"	500.00	
					500.00
" Dixon,	California,	"	"	400.00	
" Hydesville,	"	"	"	450.00	
" "	"	"	" (Special)	160.00	
" Nortonville,	"	"	"	300.00	
" Soquel,	"	"	"	450.00	
					1,760.00
" Astoria,	Oregon,	1st	"	500.00	
" "	"	"	" (Special)	433.85	
" Greenville,	Louisiana,	"	" (Colored)	200.00	
Total amount paid for building 65 churches,					\$52,962.96
To amount paid on account of pastors' libraries . . . . .					406.93
Salaries of officers and clerk . . . . .				\$7,850.00	
Rent of rooms for offices in New York and Boston . . . . .				850.00	
Travelling expenses of Secretaries . . . . .				442.02	
Printing Annual Reports, Circulars and Blanks . . . . .				615.52	
Postage, Rev. Stamps, Telegrams, Stationery and Expressage, . . . . .				210.10	
Printing, Filling out and Delivering Life Members' Certificates, . . . . .				38.50	
Office expenses, repairs, etc. . . . .				66.99	
Advertising and subscriptions for papers . . . . .				11.55	
Legal fees . . . . .				4.25	
					9,995.00
Balance in Treasury May, 1871, . . . . .					2,705.18
					\$66,070.07
Amount of appropriations pledged to 24 churches . . . . .				\$10,050.06	
Amount pledged to churches in excess of balance in treasury . . . . .				7,344.82	

Examined and found correct.

JAMES B. ELWELL, } *Auditing*  
 DWIGHT JOHNSON, } *Committee.*

MAY 11, 1871.







Eng<sup>d</sup> by A. H. Ritchie

Yours very truly  
M<sup>r</sup> Carter

